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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Would Group Insurance Benefit the Craft?

Are You Looking Ahead?

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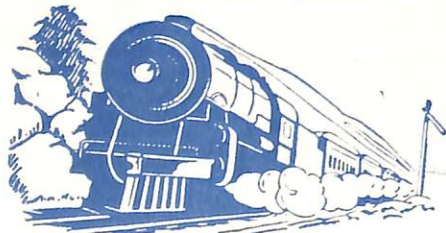
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"534"

By JOHN MASEFIELD

Mr. John Masefield, England's Poet Laureate, has written a poem to mark the occasion of the launching of the "Queen Mary." It appeared in the program prepared for the ceremony and is of such merit we reprint it below:

*For ages you were rock, far below light,
Crushed, without shape, earth's unregarded bone.
Then Man in all the marvel of his might
Quarried you out and burned you from the stone.
Then, being pured to essence, you were nought
But weight and hardness, body without nerve;
Then Man in all the marvel of his thought
Smithied you into form of leap and curve.
And took you, so, and bent you to his vast,
Intense great world of passionate design,
Curve after changing curving, braced and masst
To stand all tumult that can tumble brine,
And left you, this, a rampart of a ship,
Long as a street and lofty as a tower,
Ready to glide in thunder from the slip
And shear the sea with majesty of power.
I long to see you leaping to the urge
Of the great engines, rolling as you go,
Parting the seas in sunder in a surge,
Shredding a trackway like a mile of snow.
With all the wester streaming from your hull,
And all gear twanging shrilly as you race,
And effortless above your stern a gull,
Leaning upon the blast and keeping place.
May shipwreck and collision, fog and fire,
Rock, shoal, and other evils of the sea
Be kept from you; and may the heart's desire
Of those who speed your launching come to be*

NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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STAR The annual proceedings of the fifty-eighth annual session of the Grand Chapter Order of the Eastern Star of Massachusetts makes interesting reading. In common with all organizations, the organization has been passing through a trying period, but because of the wisdom of its executives and the sound foundation built up during the past fifty years, it has weathered economic and social storms splendidly.

A recapitulation shows that there are 57,314 members in 206 chapters, that there were 1,363 accessions during the year and a net loss of 4,047 members. Receipts for the year from all sources totalled \$55,817.12, and there is on hand as of April 15, \$24,428.82.

The grand matron's report is an inspiring message, breathing a fine spirit of faith and courage.

The grand secretary has handled a great volume of business in a most efficient manner.

The Endowment Fund amounts to \$195,682.06, and the Home at Orange has administered to many; much outside relief has been dispensed, and a great many gifts have been received during the year.

The grand chapter has reason to be proud of its performance during the year, and the Masonic fraternity is to be congratulated upon so exemplary an aid to its charitable purposes.

DEBT Disturbing indeed are the signs of decay in the principles enunciated by government fiat at Washington, and not the least of these is the element involved in the stupendously increased load of debt which is being hourly added to the burdens of the citizens of this democracy.

Wise old Ben Franklin said: "Who goes a-borrowing, goes a-sorrowing," and the truth of this sage axiom will be increasingly and painfully evident to not only the present generation, but in added degree to those to come, for not only does the principal of the present vast debt have to be paid, but interest in increasing ratio as well. No wonder there is grave concern in the minds of all serious people.

It is generally conceded by the best authorities that the present aggregate indebtedness of the federal government, and including, state, county and municipal governments, amounts to \$43,000,000,000, or \$344 per capita. The federal debt is equal in itself to \$214 per capita, while in 1913 the total federal, state, county and municipal government debts amounted to \$50 per capita. It is also interestingly pointed out that in the twenty years from 1913 to 1933, while our government indebtedness increased from \$50 to \$344 per capita, taxes increased over 200 per cent. Government

operating costs have increased during that time 300 per cent, public debt has increased 600 per cent, and the income of the people has decreased 7 per cent. Some banking authorities have, therefore, reasonably anticipated that the day may come in the not too distant future when these government debts would have to be wiped out by the issuance of greenbacks, \$3,000,000,000 of which have already been authorized but not issued.

These colossal figures bear such a significant interest to the welfare of all of us, they cannot be ignored. Rather are they and others to follow, likely to be the rock upon which the future of the United States of America will split.

There is grave danger of the break up of our national institutions. The honest man knows that debts, once contracted for, must be repaid, and no one can, with equanimity, face the future with feelings other than alarm, for he does not know where the money is to come from.

If property is to be deprived of its rights and bled to death; if the rule of the iconoclast is to prevail against the tried and true precepts of those pioneers whose integrity and honor were the motivating impulses in the formation of this country, something will of necessity have to be done soon. The present orgy cannot continue.

No Mason can in good conscience continue to ignore the very serious conditions now existing.

WHIRLIGIG Much of the present day phase of life is reminiscent of the old days, when one mounted a gaudy carriage attached to a mechanical thingummy and was whirled about hither and yon.

Lack of stability characterizes the times. Fixed(?) programs are subject to change without notice.

This seeming whirligig has made mental wrecks of many. Old habits are hard to break: the conservative business man finds himself floating about in a sea of ether filled with a babble of strange sounds. Meaningless words, all part of a strange "new deal" fill his mind to his utter confusion. "He doesn't know where he is at."

The result of the breakup of old alignments in business and other organizations finds most people unable to focus upon any plan for a definite advance.

This is true in some the supposedly soundest institutions in the country. Change begets change, and yet never in the history of living man has anything like the present series of kaleidoscopic shifts blurred the vision and made the future so murky.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man.

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Alfred Hampden Moorhouse, Editor and Publisher.

The extent to which present trends can continue before utter breakdown occurs cannot be forecast. Certainly the generation now at the threshold of activity will live in a world different from ours, and the passing one will be unable to advise it, because of the complete metamorphosis of all heretofore accepted standards.

DEEDS How often the individual abounding in words is found to possess little else besides: he spouts forth specious stuff at every opportunity, but there is little substance in his talk. Freemasons, generally speaking, are getting away from this sort of thing, although now and then some hardy perennial bobs up and with flowing oratory almost persuades us he is the real thing, and not a bloated bladder.

Moral satisfactions are the highest satisfactions of all, but, as the phrase is most commonly used, they tend to mean a secondary rather than a primary satisfaction.

They bear often an apologetic air. A man fails in his purpose because of some weakness of will or ability, and his sympathisers will tell him he has the moral satisfaction of having made a good effort. It is something rather like the sisterly affection with which the neglected lover is asked to console himself.

The Rising Tide

By THE GRAND MASTER OF VIRGINIA

"This message is written from one of the strongholds of Freemasonry in Europe—the grand old city of Edinburgh. Dominated by its famed Edinburgh Castle and the spirit of the Reformation, it would seem to be an impregnable fortress against the enemies of law and order, of liberty and justice, of spiritual and intellectual freedom.

But strange rumblings come from the not far distant shores of Germany, France, Ireland, Italy, and the other countries in which Freemasonry has flourished for a dozen decades or more. The enemies of our beloved order are making their influence felt over an ever-widening area, and among more and more groups of the official classes in Europe and America. Communism, anarchy, bolshevism, and many varieties of religious and political bigotry are making assaults upon our institution and upon the very tenets and teachings of our beloved order. In this part of the world, from which I am now writing, the insidious attacks of those hostile to Freemasonry seem much more apparent than in our own. There are those who already foresee (so they think) the complete annihilation of our order in the historically near future. Like the carrion crow and the vulture, they are circling overhead in anticipation of the early satisfaction of their lust for prey. Ghouls and grave-robbers are saints in comparison with these men, who are the enemies of civilization itself. One wonders indeed if the battle of

Genuine Freemasons are not likely to underrate the value of moral satisfaction nor the splendour that can shine around unsuccessful effort. They will not be deceived nor delude themselves in this matter, but will realize that success is primarily exemplified in deeds—not words. All else, however commendable, is froth to the substance.

WISDOM A right judgment of the relative value of things is to be courted. There is a very real need for it today. Wisdom, and knowledge of how to use it is perhaps more to be desired than anything else. Trouble is so little opportunity offers for acquiring it; or rather the path to it is so beset with obstacles, by-ways and other distractions that it resembles a maze. None the less the Mason who steadfastly adheres to a consistent course, not permitting himself to be wafted hither and yon by the changing vagaries of contemporary hyperbole can, if he will, discern in the quiet of his own carefully thought out convictions, a growing light leading through the murk to better understanding of things—and the reason for them. Spiritual values emphasize a need for balance in the field of the material: the latter should never dominate.

the Armageddon is in the offing, or if the last days prior to the millenium are at hand.

I am no alarmist or extremist. Nor do I claim to possess the ability to foretell the future. But it requires neither a prophet nor the son of a prophet to read the signs of the times so far as Freemasonry is concerned. Of one thing I am sure: that our own people are almost totally indifferent to what our enemies are doing; that we are suffering as it were, from a sort of lethargy and lack of sensitiveness in the region of our consciences; and that Freemasonry will disappear completely by the end of our century unless our own members come to a fuller appreciation of the forces, which menace our existence, and govern themselves accordingly.

The tide of opposition is rising, my brethren—slowly, steadily, surely. Nor does it wait—any more than time itself—for any man. Our enemies have thrown down the gauntlet to us. It is yours and mine to say whether or not we accept the challenge. The cowards, the eavesdroppers, the faint-hearted, and the fearful have no place among us. We know ourselves to be Freemasons because we have been repeatedly tried, never denied, and are now willing to be tried again. In this spirit, and with this assurance, we shall be more than conquerors in the struggle before us!"

WILLIAM MOSELEY BROWN.
Grand Master.

A Monthly Symposium

Topic: Are Grand Masters Conferences of Benefit to the Craft?

The Editors:

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

NOT AN INSURANCE COMPANY

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

ANSWER to the query, "Would group insurance work out to the benefit of lodges?" implies a supposition that the fraternity might go into the insurance business, whereas no true friend of the Craft would seriously consider the possibility of such action.



There is, undoubtedly, a widespread misapprehension on the part of many as to the financial aspect of Freemasonry. Uninformed individuals frequently make assertions that are at variance with the truth. These assertions have to do with supposed insurance benefits accruing to the dependents of deceased Masons.

Inasmuch as they are ardently believed by some, when of necessity claims or requests for financial assistance are not always granted, they are disappointing and disillusioning to the point of positive cruelty to the innocent bereaved.

The truth cannot be too plainly stated: The Masonic fraternity is not an insurance institution. No financial advantages accrue to membership in it. No promise, pledge, or implication of financial support is to be found in any of its pledges or obligations. That such a vast amount of charity or practical philanthropy has been accomplished in the past in its name has perhaps encouraged false hopes and supported misinformation which has been circulated.

Putting aside the question of the Craft's responsibility in this matter, however, there would obviously be advantages to any agency which could avail itself of the select aggregation of men comprised in the sundry units or groups of men in lodge, chapter, commandery, etc.

Here are men carefully selected for character and probity, presumably competent to meet their financial obligations, imbued with worthy motives and the means to help, aid and assist not only those actually dependent upon them, but also others within their circle less fortunate, and who would, it would seem, be choice "risks" for any insurance company.

Companies already exist which devote their entire activities to the financial protection of Freemasons through insurance. Interest in these companies and their policies is growing. That their field could be largely increased by the establishment of a "group" plan of insurance whereby advantages of lower cost

might be secured is a matter for individual or corporate promotion, and should, if kept within the limits of sound underwriting procedure and without in any way involving the Craft in its operations, be of distinct advantage to Freemasons.

This phase of the insurance business could, it is believed, be developed to the advantage of members and contribute to the happiness and comfort of their dependents in the event of death.

The line of demarcation between the commercial features of the subject and the purely voluntary benevolent aspect of the fraternity should be very clearly defined, however. Under any such plan, while active supervision by grand lodges might not be feasible, consultation with the grand masters' conference could be sought and a unified practice effected, and at the moment we see no objection to it as a valid and workable proposition.

OPPOSED TO THE IDEA

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

IN considering the question up for discussion this month, writer and reader must both be on guard. We are to consider group insurance for members of a lodge; not fraternal insurance for members of



the Craft as a whole. With that distinction always in mind, the danger of confusion is lessened.

Group insurance as a definite and distinct branch of the insurance business is a comparatively late development. It is designed to cover a group or class as a whole rather than as an individual (although benefits are paid to individuals), thus taking advantage of the law of averages. Thereby

the individual can secure limited protection against accident, sickness or death, at a minimum of expense. It has worked fairly satisfactorily for industrial plants and in groups of that character.

Considered purely from a business standpoint, we seriously question the advisability of applying this form of insurance to members of Masonic lodges; considered from a Masonic standpoint, we utterly oppose the idea.

To us there is something about the thought of such a plan that is repugnant to our possibly old-fashioned idea of Freemasonry. It smacks too much of raw practicality, of cold business, of an utter lack of brotherliness and friendliness for which Freemasonry stands.

It would make the law of averages our guide in caring for a brother in sickness or distress, rather than the law of charity and beneficence for which we are all supposed to stand. It would, in our judgment, destroy many of the ideals inherent in our understanding of the Craft and substitute therefor the cross and unsympathizing rules of the work-a-day business world.

Insurance is one of the grandest institutions ever evolved by the brain of man for the comfort and protection of ourselves and our loved ones. Every Mason owes it to himself, to his family and to his Masonry to carry all he can possibly pay for. He cannot have too much.

Masonry and the lodge should, however, leave that an individual matter with each member, to be determined by the individual in the light of his own circumstances and under the guidance of his own judgment and conscience.

Let us keep Freemasonry as free from business rules --and business pollution, if you will--as is possible.

PROPOSAL NOT WISELY CONCEIVED

By JOS. E. MORCOMBE

Masonic World, San Francisco

"WOULD Group Insurance Work Out to the Benefit of Lodges?" Such question has only recently been heard, but deserves thought and discussion. The theory back of such proposal is that



the lodges are unable to cope with the distress affecting their membership; that the resources are inadequate to meet pressing and increasing demands. This situation can be alleviated, according to the proponents of the group insurance plan, by blanketing in the entire membership according to the scheme offered by various insurance corporations. In case of accident, sickness or death, the in-

dividual or his family would receive the financial benefit thus purchased by the lodge.

As against such solution of present difficulty is the outstanding fact that Masonry is not in structure or methods a beneficial society. Neither the lodge nor grand lodge makes promise of financial relief under any circumstances. The individual Mason alone is pledged to "help, aid and assist" a worthy brother in need. It is true that the lodges and grand lodges have for a considerable time given aid to those in distress. In many cases elaborate systems have been builded and are maintained. In the maintenance of Masonic homes, millions have been spent and enormous burdens are borne. All this is to the credit of the craft, but is not matter of obligation.

To now enter upon a system of insurance would be to take Masonry from its proud place as a purely fraternal society, and to put it with other and lesser associations as a means of affording relief. And experience proves that such feature would within a short time tend to dwarf all other activities. We have seen the Masonic homes grow from small beginnings and few inmates to a place where they absorb an altogether disproportionate share of grand lodge revenue,

and taxing thought and energy beyond any other function of the governing body. Yet these institutions are entirely in Masonic control, and expenditures can be cut to meet diminished revenues. The insurance plan would be cold-bloodedly administered, by a corporation not responsible to Masonic authority, and concerned primarily in making a profit.

We pass by the fact that dues would necessarily be increased, and thus at the very outset the plan would defeat its own object. But we prefer to consider the matter from another standpoint. Let us frankly admit that Masonry is a luxury; that its members are supposedly capable of supporting themselves and families, and that, with proper care exercised, but few, comparatively, will need charity. The present widespread suffering in the fraternity follows upon a reckless seeking for quantity rather than quality. It will not now help matters to further debase the fraternity to meet a condition which has resulted largely from a very culpable negligence, and that we are justified in hoping will not be to a permanent crippling of our lodges.

NOT AN INSURANCE ORDER

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

FREEMASONRY has occupied an almost unique position among fraternal organizations, in that it offers its members no life insurance of any character. Records of the Operative Craft give no indication that insurance had any part in the scheme of things, and since the transition in Speculative



Masonry it has been a traditional principle that the fraternity never pledges itself to the payment of material benefits. It would appear, therefore, that the question whether Masonry should give official sanction to insurance of any character is paramount to consideration of a particular kind of

protection. We are inclined to view it with disfavor, and there will be plenty of pronounced opposition to having Masonry enter the insurance field.

Group insurance has advantages in the tendency to bring protection to men who would otherwise neglect to provide for the future, but the amount of coverage is usually small. There are thousands of members of Masonic lodges who carry little or no insurance, who would be benefited by a group insurance plan, but it would hardly appear that such an enterprise comes within the scope of the lodge or the grand lodge, although it would be exceedingly desirable, from the viewpoint of a lodge, if every one of its members carried ample insurance protection.

Voluntary organizations within lodges, designated as Low Twelve clubs, Emergency Funds, or by similar titles, are quite numerous. When a member passes away, a nominal sum, usually ranging from one to two hundred dollars, is immediately paid to the beneficiary, affording ready funds for burial expenses. These clubs have proved to be of much benefit to lodges

in frequently relieving them of providing such funds for needy widows and dependents. They can hardly be termed group insurance, however.

The Order of the De Molay has recently entered into a plan of group insurance for its members, which it is claimed is meeting with approval and success. Whether experience over a greater period of time proves its merit remains to be seen.

We believe it to be the duty of every Mason to provide as liberally as possible for the maintenance of his

dependents after he has passed away, and life insurance is an excellent way to do this. We further believe it is entirely proper for the committee investigating the qualifications of petitioners to inquire into this phase of the personal affairs of candidates, and to be governed by the conditions they find. The writer has strong faith in life insurance, but does not believe that the Masonic fraternity as an institution, or the Masonic lodge as an organization, should enter into the insurance business.

An Island Lodge

On April 23, last, the historical island of St. Helena celebrated the hundredth anniversary of the occasion when it was handed over by the old East India Company and became a Crown Colony.

Long before 1834, in fact, long before this island situated in mid-Atlantic became world-famous as the enforced residence of Napoleon (who was a Mason), a lodge was located in Jamestown. In the year 1764 the "Ancient" Grand Lodge chartered Lodge No. 132, which lapsed after a few years struggle.

In 1798, the "Modern" Grand Lodge chartered Lodge 568, and its warrant bore the signature of the celebrated Grand Secretary William White. This warrant was issued to F. Robson, S. Fraser and W. Hamilton, "to hold a lodge to be opened in a house on said island for such a sum of money as may suit the convenience of the lodge and reasonably be expected towards the Grand Charity." Lt.-Col. Fraser Robson was Lieutenant-Governor of the island, 1801-3, and Provincial Grand Master of St. Helena. He was succeeded in 1803 by David Kay, M.A., who was deputy grand master for many years.

In 1813, at the revision of English lodges, consequent upon the Union, the lodge number was altered to 588, but was erased in 1832, not having been heard of for many years.

The above information is gleaned from *Masonic History and Lodge Records*. Further information regarding the lodges is contained in an extract from the *Virginia Masonic Journal and St. Helena Observer*. St. Helena Lodge No. 488 of Freemasons, formerly No. 718, was warranted in 1843. The establishment of the lodge proper is shown as July, 1846. Extracts from letters received from W. Bro. Major R. R. Perrott, D.S.O., P.G.D., P.D.G.S.W., St. Helena Lodge No. 132, date of Warrant 13th November, 1764, lapsed about 1765, the number was taken by another lodge in 1766, and by a third in 1803. In *Abiman Rezon* the original lodge and that of 1803 are both shown under the same number.

In the revision of numbers in 1863, the lodge received the number 488.

In 1862 the Old Rock Lodge was warranted with the number 1214. This was changed to 912 in the following year. This lodge returned its charter in 1907, when the garrison of the island were withdrawn, finally ceasing to function, owing to lack of members.

A duplicate charter given to St. Helena Lodge No. 488, shows the establishment of the lodge as the 3rd May, 1845, but the original charter shows the date as

6th April, 1843, so that the lodge has been working under the original charter, uninterruptedly from the year 1843 to the present date, and in the same premises originally named "Lodge House," but latterly as the "Masonic Hall." In 1893 permission was given by grand lodge to the members, to wear a Jubilee jewel.

In 1876 a Royal Arch Chapter attached to Lodge No. 912 was established, but survived for only a few years, when its charter was returned to grand chapter. Another chapter, the St. John's attached to the St. Helena Lodge, was established in 1878, and still functions.

In June, 1887, the Jamestown Lodge of Mark Master Masons, No. 370, was formed, but returned its charter to Grand Mark Lodge in 1900.

In 1913 the Arum Lodge of Mark Masons No. 644, was formed, with Bro. Gerrard Liddy first master.

Many momentous events in association with the Masonic life of the island brethren are recorded, foremost among these was a visit of H.R.H. the Duke of Edinburgh in 1860, when an address from the brethren was presented. In 1910 the island was also honored with a visit by the M. W. the Grand Master, H.R.H. the Duke of Connaught, when an address was presented and cordially acknowledged by H.R.H. The year 1925 witnessed the occasion of another visit from a member of the Royal family in the person of R.W. Bro. H.R.H. the Prince of Wales on his return from South Africa. On this memorable occasion an address was presented by the then master of the St. Helena Lodge, W. Bro. Broadway at the conclusion of which H.R.H. expressed a desire to be personally introduced to each member of the lodge.

Hospitality, courtesy, and a hearty welcome to all visitors (and they represent every part of the world on the attendance book records) is a predominant feature of St. Helena Lodge. Its members, drawn from a population of roughly 4,000, are enthusiastic in their work with a strict observance of the ideals of the Craft in their highest altitude. For the good of mankind, they hold tenaciously to the traditions that link them with the Craft throughout the world, for Masonry and these dwellers in a lonely island, means much.

The present century has seen the population decrease by half. At one time, ships called almost daily, the flax industry, the main industry of the island, flourished, and visitors were plentiful. Now a ship is seen about once a month, the flax industry is almost non-existent, and the people lead precarious lives, but appear contented and happy.—*Freemason (London)*.

The European Situation

Translated from the Official Bulletin of the International League of Freemasons with Headquarters at Basle, Switzerland, By the International Secretary of the Philalethes Society.

This League has 7,000 Freemasons in various parts of the world, that is, individual Freemasons can become members, while the International Masonic Association is composed of grand lodges and grand orients in different countries of Europe and South America, and does not accept individuals as members. The International Masonic Association has now some thirty-five grand bodies as constituent members. The difference between the grand lodges and grand orients generally, is that the grand lodges only claim to govern the symbolic degrees, while some of the grand orients declare they have the right to increase the wages of their members by conferring on them the Scottish Rite degrees up to the 33rd.

The meeting of the league for 1934 at Brussels has been adjourned. The Belgian group of the International League of Freemasons which had assumed the reorganization of the Congress of the League at Brussels, sees itself obliged as the result of certain annoying combinations of circumstances to postpone this manifestation to next year at Brussels in order to be in position to receive worthily all the brethren, who will make the trip there. As the result of this decision the managing committee of the League after mature deliberation has decided to forego the organizing of a congress this year, and to replace it by a plenary session of the administrative council at Lucerne, the 18th and 19th of August, which is the most advantageous of all localities on account of its central location in Europe. Although economic conditions, and at times, political circumstances, constrain us to limit our meetings, that is no reason for us to neglect our work, or to fold our arms. With perseverance and tenacity, we have remained faithful to the purposes of the League, which has had, as a result, the drawing closer of the bonds which unite our brethren, and we intend to maintain and strengthen as much as possible this union. We await you at Lucerne. (*Note by translator:* This is from Switzerland which has been, as have been the Masons of France, Belgium and even Holland, submitted to a campaign of vilification—vicious misrepresentation by the clerical controlled newspapers of these countries as well as by those newspapers controlled by present or would-be dictators.) American Masons have no idea of the lies about Freemasons assassinating their richest member every year, and other miserable falsehoods that have aroused the ignorant of these countries to frenzy against everyone known to be Freemasons. A personal letter from one well informed in Switzerland, says the money for all this propaganda comes from Rome, and it is said by those who know that the assassination of Dollfuss, faithful son of the Church, was due to the revolt against Roman influence, that had led even in Germany to the killing of some priests. In the notice given of the adjournment of the meeting of the

Congress is an article entitled "Before the Crisis." we read: "It is indisputable that a violent crisis has fallen on our times. One can seek the cause of it in the great war of 1914. This great war had also its origin in the epoch which preceded it. No part of the links in the chain of facts and doings are lacking. It is necessary to confess that our actions are, at the same time, causes and consequences, and if one thinks perhaps it would be better to abstain from all activity and let things go in the current of chance how much more would they deceive themselves. Inaction, passivity, fatalism, are wrong, are as much wrong as the most impulsive initiative. The individual man and collective humanity signifies always a certain responsibility; let us be attentive on one side and the other in our proceedings. Let us reflect before acting. Let us remember the lessons of experience. Then thus forewarned, of all which can contribute to our wise security, and then with all reasonable chances of our success, let us with good will undertake in full confidence the task that is the mother of tomorrow, the best daily promise of better times. But a truce to moral considerations! Let us examine the situation of the moment and its pressing claims.

As to Masonry, the present time is certainly not reassuring. In the series of recent events there are but few of them with which one could congratulate himself, as a Freemason. At first sight, one sees but little more than dangers and troubles. Dangers from the exterior and troubles in the interior. And if there is but little therein that is surprising, since these symptoms are always seen with us and around us. It is necessary to agree that this time, the dose is very strong. In such and such a country the government has taken an attitude openly hostile to Freemasonry. In another country a political party of a new mark has declared open war on the lodges, and would ask nothing better than to have Freemasons declared outside the law (outlaws). Such symptoms are manifesting themselves in reality, in countries heretofore noted for secular and traditional toleration, such as Switzerland and Holland. This cannot fail to impress one painfully. For a great many brothers the situation has taken a disquieting turn, and a remarkable thing of which we have more than one proof, is that the profane world, where they esteem us with a respect entirely sympathetic, they are asking themselves with solicitude, What will happen to that ancient and renowned society of Freemasons? would it be necessary in view of this to fear any more the interior troubles? But difficulties present themselves, alas, in the most idealistic places. Distances and coldness among brothers, arising not only from divergencies in views, but resulting from a defect or lack of fraternity, we have remarked in these latter years a species of mental infection, which carries away the souls as an epidemic would do it from the physical point of view. A great many of our brothers, and among them some of the best, have been victims of this infection as irritating as it is annoying, and before knowing it, they are car-

ried away in the virulent whirlpools of bad passions unworthy of true Freemasons.

The corporations, that is jurisdictions as such, or international associations in Masonic relations, have not known how to escape this contagion. Without seeking further, has not our International League of Freemasons suffered losses from lack of understanding among Masonic nationalities as a consequence of the war or the peace, either one or the other. The great Masonic sentiment has not succeeded yet in curing nor even to assuage or deaden the resentment of the bad days of former times. The international encounters had certainly a momentary success; they have not had the more desirable result, and at the bottom, the most essential result of restoring the unshakable base of a world-wide fraternity in order to consolidate this elementary principle of a world-wide economic and political restoration. We have wished to sum up the actual interior and exterior situation of Freemasonry in general, and our League in particular in order to realize the immediate and imperative needs which flow from it. We do not wish to lose our time in groaning, still less to propose accusations against one or the other. There is better work to be done. A work truly immense demands all our attention and all our forces. The defensive work in regard to some of our adversaries, those whom we meet for the first time among our fellow-citizens of Switzerland, fervent patriots after their fashion. (Note by translator: In Switzerland is circulating in Roman Catholic cantons of Switzerland petitions for a referendum vote on the question of declaring Freemasonry outside the law or outlawing it.) It is time American Masons should know and realize that our enemy never sleeps, and what it is doing in Europe, where it is behind all the trouble Masonry has had in Italy, Germany and Austria, where the Austrians revolted against being ruled from Rome and killed Dolfuss, a faithful son of the church, (as the Nazis have killed priests in Germany for the same reason.) These fervent patriots do not understand the patriotism of the Freemason cherishing his country while at the same time loving entire humanity. They distrust such an attitude; one finds its equivocal, the other, on the other hand, judges it as too simple. Ah, well! there is a duty on our part to be fulfilled to explain to them our pure and frank humanitarian mentality where our country has nothing to lose, and humanity has only to gain, and this mentality we shall know how to manifest otherwise by words just and clear as they may be. We shall support it by our actions, in conforming from day to day to our duties to our family, to the trade, as citizens. In our lodges we will cultivate the sentiment devoted to the ancient and accepted traditions which will be at all times the glory and the strength of our fraternity, good-will toward all men to begin with, those who are revealed to us as our brothers in spirit and in truth. And all in the depths of ourselves, where the man is alone with his own being, where we collect ourselves in meditation, we shall re-assemble our forces of will and of self-abnegation, we will make of our personality an offering to the All-Powerful, the Grand Architect of the

Universe. Behold the commencement and the end, the Alpha and Omega of the Great Work, the sacred law of a well-spent life. From this point of departure, we will take our way across the world now a prey of the present crisis. We will redouble our efforts to the construction of the Universal Temple. We shall know how to resist the menacing dangers of the exterior, as well as the pernicious trouble of the interior. *We will carry on and we shall win.*"

The above was written by one who was formerly, as the translator remembers, the Grand Master of the Grand Lodge of Switzerland.

Another item in this Bulletin reads as follows: "In the month of April of the current year an initiative was launched by some "Fronts" and other associations of a racial character an initiative intended to restrain the liberty of the citizens' purpose desired was to forbid Masonic associations, the Order of the Odd Fellows and the philanthropic society "Union." After its appearance, this initiative was not well received by the people, and today it is scarcely spoken of any more. But late events in Germany have not failed to produce a profound impression in our country, and it seems that they are beginning to come back from the tendencies of "Renovation," and they are beginning again to appreciate our ancient democratic institutions. (Is this a slap at the Nazis or Renovators?)

The Swiss Grand Lodge "Alpina" met on the 26th and 27th of May, to celebrate its annual festival (communication). The attendance of members was very numerous, and the debates were followed with the greatest interest. A resolution addressed to our fellow-citizens proclaimed that the Freemasons were a part of the body of the nation, and protested against the unjustified attacks of which we are the objects. The debates took place in the picture gallery of the Museum des Beaux-Arts, and the solemn communication of the grand lodge unrolled in the theatre, which was filled to the last seat. Even the tramways of the city, "La Chaud de Fonds, were decorated with the flags of the lodges, and raced side by side with the Swiss flags.

With such an impulse, Swiss Freemasonry will not have much trouble to face the dangers that menace it."

The Grand Lodge of France and the Grand Orient of France have published a joint declaration in which they defend themselves against those which are in fashion today, and declare that the principles of their constitution are identical with the motto of the French Republic, "Liberty, Equality and Fraternity." The two jurisdictions declare that they remain strangers to all political affairs, and defend only their own existence, and the brethren are free individually to act according to their own will within the moral limits that their quality of Freemason imposes on them. In international questions they do not admit that men can be eternally separated by whatever differences, and they will sustain all efforts directed with the purpose of a durable peace.

A new lodge, called "Budertette" has been organized in Czechoslovakia.

Masonic Action In Greece

Certain elements among the Greek clergy have declared their opposition to the Craft is based on the premise that Masonry is a religion. This is a common, although erroneous, belief, and to correct this a Greek publication, known as Pythagoras-Gnomon, official organ of the Supreme Council, 33rd Degree, publishes the following manifesto bearing the endorsement of Grand Master Ph. Pappageorgiou.—Ed.

The Episcopate (Hierarchy) of the Hellenic Church, in a relative act against Masonry, characterizes the Craft as a religion, and tries to justify this charge by various syllogisms and arguments. Hellenic Masonry has avoided a reply until now, waiting for the turmoil created by the church to be eased, so as to make possible the presentation of its answer in simple, distinct terms, with the proper calmness, positiveness and attention.

That reply is now given through the official instrument of the fraternity, in conformation with the wish that an explanation be given for the removal of misunderstandings and for the enlightenment of those who are desirous of being enlightened. Officially and positively it provided by the constitution and by-laws of Masonry that "Masonry is not a religion and that it permits to any one of its members freedom in his beliefs." Furthermore, it prohibits "the discussion of religious subjects within its temples."

It is generally known how and for what reasons Masonry was created. Its creation has no relation with the psychic sources from which springs forth religion. And besides, its purpose and meaning are in no way connected with religion in its pure meaning, and while religion is within its peculiar nature, Masonry is a moral society, that is, a universal association of humans, pursuing the moral and social improvement of humanity. For that purpose, because Masonry knows well what is necessary for the moral restoration of the human, the importance of the idea of the Almighty, of the idea of immortality and of the idea of moral freedom, it demands from its members the acceptance of these eternal principles, which regulate the life of individuals and of history. These ideas constitute the kernel (center) of the cosmology of Masonry. Is it for that reason a religion? If so, then the Church ought to consider as religion any philosophy controlled by idealism and to banish from its boundaries any follower of such philosophy. This would be a lamentable confusion of religion and philosophy, and at the same time would be performing the abolition of a great and glorious past of the Church.

If, again, the Church is offended by the fact that Masonry is aiming at moral purposes, being far from any dogmatic presumption, then, if the Church wants to be a follower of itself, it should condemn any union of humans that is working independently from the prominent Church, but without being in opposition to its aims and principles. From these moral and philosophic societies, Masonry does not differ in any way, but in Greece Masonry has been recognized as an establishment by an official act of the State (announced

ment published December 2, 1927, through the extra edition of the governmental newspaper No. 2, and on January 4, 1928, and detachment of decision of the High Court of Athens No. 5415/1925).

Its initiations, consequently, are no mysteries or secret rites, but symbolical acts which have a virtuous meaning and which are explained by its purpose, which, although it is based on the widest principles of religion and of philosophy of idealism, nevertheless is far from being a religious purpose, because Masonry does not preach either deliverance or safety, nor does it speak about revelation or represent any common relation between the Almighty and the human. While Masonry accepts any person about whom it is assured possesses virtue, it is permitted to anyone to belong to any religious faith whatsoever he desires. Masonry being firm upon the so-called natural truths, which the Church does not disregard, it does not discard the teachings of the faith from revelation, the acceptance of which it leaves free to its members. The claim consequently that Masonry uses mysteries, and that it possesses an Episcopate (Hierarchy) of a religious character is a fallacy and for any one to persist in making this charge is an action neither Christian nor scientific.

Masonry has no clergy, which constitutes the necessary basis of any religion organized into a church.

The truth of our position, which we have briefly formulated, is proven by the true voice of things. In the first place, it is evident that the moral and conservative principles of Masonry have been composing a strong argument for the moral and social effect of the church. Moreover, it is a known fact that many well-known ecclesiastics in England and the United States belong to Masonry, which they consider a most precious instrument for transmission of Christian idealism all over the world. And surely it cannot be presumed that leading British and American prelates are members of two religions at the same time. Furthermore, we could enumerate a great number of Masons who have been, and who are, distinguished for their faith, devotion and Christian characters.

Finally, it should be emphasized that any religion desires, as is natural, the increase of its followers, in the conviction that it possesses the Truth and that it brings the release of the human from sin. It wants, consequently, to be universal, if possible. But Masonry, as is known, constitutes a universal union of *selected* men. Many are desirous of becoming Masons, but only a few are fortunate enough to be admitted. This fact proves that Masonry is *not* a religion. Also the family of a Mason—his wife and children—are not Masons. However, in no family of a Mason does there exist the conception that its head belongs to a religion *other* than the religion to which the members of his family belong. Neither is there a religion known which excludes from its bosom the wives, sisters, daughters and minor sons of its followers.

Masonry is not a religion, but it venerates religion, and is glad when it is in a position to cooperate with

the Church in every good and constructive labor—the reconciliation of humans, the spreading of brotherly love, and the cultivation of a genuine and pure civilization.

The false accusation against Masonry—that Christian Masons cooperate with Jews and Turks—is, on the contrary, a Christian act from the social viewpoint in accordance with the known text, “There is no Jew, Hellene, Greek), etc. . .” In other words, this cooperation is not taking place for religious and dogmatic

reasons, but for humanitarian reasons and without connection with the doctrines of each of the religions.

The high moral purpose which Masonry is pursuing can be a product of religion, but it is *not* a religion, because, as we have stated, religion is not simply morality, as it is not philosophy. But those who are laboring for the realization of this moral ideal, have the right of demanding that religion will recognize their toil and their good faith, just as they recognize the necessity and the signification of religion.

A Letter to Solomon, Sometime King of Israel

By DR. FULLER SWIFT

May It Please Your Majesty:

For many moons I have desired to communicate with you. I have seen you impersonated in Masonic lodges so many, many times that I feel like I know you well enough to write you a letter.

Just where and how to address you has bothered me quite a good deal, and the older I grow the less definite I become as to my ideas of your whereabouts. The time was when I would have regarded the choice of addressing you as resting between heaven and hell. But in these days there is so much doubt about even their present existence that I hesitate to address you in either place—or state. While it is the popular thing to speak of people dying and going to heaven, it is really more of a sentiment than a statement of belief.

When one reads the Bible and finds that there is scheduled a Great Judgment, and that after the judgment, all those appearing before the judgment bar will be directed to one place or the other, it would appear that there is to be a heaven and hell—but not yet. Regardless of opinions concerning these matters, being a Mason, I believe in the immortality of the soul, and am satisfied that you are somewhere living. Some regard the idea of the spirit world as being the most comfortable answer as to the whereabouts of those having departed this life. There are others—and some Masons—who believe and teach the doctrine of reincarnation. If the latter is true, you may be right here in Hollywood, living in the body of one of your posterity, and doing business on a big scale which so well became you when you were on earth.

Anyway, I am going to write you a letter. One reason why I have waited so long to write you is that I have felt that there were others much better qualified to perform that act. For instance, there is Brother Will Rogers. He could do a much better job at this than anyone I know. He is in the habit of hobnobbing with nabobs, and would feel so much at home with you that he would probably be calling you “Sol” on the first page of his epistle. But Brother Will is so busy with wise and otherwise men that I have not been able to get him started in on you.

Another reason for my delay in writing you is that for a long time I have longed to visit your old home

town and indite my communication from amid those inspiring surroundings. Now that I am in a position to make the trip to the Holy Land, I have lost all desire to do so, largely on account of the many changes which have taken place there and the unsentimental modernization which has gone on. From what I read and hear about what has taken place in Jerusalem, you would hardly know your way about town. They tell me that of the 90,000 population of the City of Jerusalem, fully two-thirds live without the city walls. It is reported that the one-time open spaces about the city are filled up with residences and business houses; that all along the way from the gates of the city to the little town of Bethlehem, is built up as nearly solid as the space between Los Angeles and Long Beach. And from the city to as far as Ain Karim, the birthplace of John the Baptist, on the west, and from the city to the foot of Mount Scopus on the north, is town all the way. In fact, the only undeveloped subdivision territory around the Holy City of Jerusalem is that section to the east where the ground falls away in precipitous slopes to the Valley of Kedron. It has been whispered about that some enterprising Hollywood rulers have considered a plan of putting a steam shovel to work in that section, like they have on the hills around the screen capital, and starting the latest subdivision in that limited virgin territory remaining. According to the Sunday papers there are some eighty or more new streets laid out in Jerusalem and suburbs, wide and intended not for the traversing of the ass or the ox, as of old, but for the more modern and more dangerous means of transportation—the automobile.

You doubtless thought you were breaking the record in building enterprises when you put up your temple and palaces. You would be surprised to note what is going on around your old town now. Why, the new King David Hotel alone will cost \$5,000,000, and that is only one of the latest undertakings planned there.

Among other changes that have taken place since you succeeded in completing the temple and faded out of this life, is the character of the inhabitants of Jerusalem. When you were master of affairs in that ancient city, the people who lived there, with the possible

exception of a few stragglers and some of the ladies in your palace, were mostly of the Hebrew race. Now the city is truly cosmopolitan. All sorts of people advocating all sorts of religious beliefs make their home in the modern Jerusalem. Not long ago they had a big fuss about the old Wailing Wall, and a lot of good, but ill-advised citizens got killed.

Long after you lived, reigned and wrought in Jerusalem, there was a man by the name of John who wrote about his fair, fond dream of a time when the New Jerusalem would come down out of heaven. Without doubt there is now a New Jerusalem, but whether it has come down out of heaven or not is a question about which even you with all your wisdom may ponder long.

No, since all the changes have taken place in Jerusalem, I no longer desire to visit the Holy Land. Going up to Jerusalem now to “stand where Jesus stood” or rummage among the ruins of your old and splendid temple, would be like going to San Diego to see something of the old California, and to find nothing much but the purported home of the romantic Ramona. All the sacred spots in the ancient city of the kings of Israel are wedged in between too many modern constructions. So I am writing you from Los Angeles, where we can reconstruct the entire ancient city of Jerusalem on one of our moving picture lots in less time than it would take to make the journey east.

One reason why I am writing you is because I have always admired you. I have had a liking for you from my earliest years, when I was given picture cards of you for regular attendance at Sunday School. I remember one picture card in particular. You were represented as sitting on your throne of gold, attired in all your royal robes of splendor. Two women were standing before you. Two soldiers held a squirming babe between them. You held an upraised sword in your sand and appeared to be about to cut the child in twain and divide it between the two women. When I asked my mother what the picture meant she told me that you were the wisest man who ever lived and that you were settling a fuss between two women. I was duly impressed, and after years of experience in organizations where women were concerned, I have been more than ever impressed with your wisdom, and have often conceded that, so far as women were concerned, you surpassed any man I ever knew in dealing with them. And when I read about the number of wives you had I am filled with even greater wonder regarding your wisdom.

Another impression I got concerning your wisdom was your ability to handle finances so successfully. You always managed to make the other fellow dig up the money when you needed it for building or other purposes. I have observed the wise course you took in building what we choose today to call the first Masonic Temple. You first secured the services of an out-of-town architect by the name of Hiram Abiff. Then you were shrewd enough to let your banker friend, Hiram of Tyre, propose the architect. After that you managed to make a satisfactory deal with your own bankers for the money. In all your financial career, the only slip I have ever been able to unearth was when the temple was completed and you still owed a big debt, you hypothecated twenty cities to your banker in

order to meet your obligations. But even then you squirmed out of a tight place and succeeded in getting the people to “dig up” the necessary gold in order to prevent a foreclosure on your property. So wise was your course in planning the financing of Masonic temples that your course has been generally adopted by modern Masons in building lodge homes.

The more I have studied your career the more I have been impressed with your earnest prayer to the Great Architect of the Universe when you pled for the gift of wisdom. The time was when I made the common mistake of confounding wisdom with knowledge. For a good part of my life I was annoyed to observe that so many men with so little culture were so successful in accumulating so much cash. I learned early in my experience that cash and culture are not of necessity or rule closely associated. Then I found that men with wide knowledge often appeared sadly lacking in practical things. When I became a Master Mason I found, to my surprise and sorrow, that there were Masons who knew so much about Masonry and had so little to do with exemplifying its noble principles. On the other hand, I found men who were ignorant of so many of the teachings of Masonry who lived it to a delightful and helpful degree. This puzzled me for a long time. Years ago a Baptist preacher by the name of Dr. John Green (someone told me he was living down at Santa Ana), explained to me the difference between knowledge and wisdom. He made it clear to me that knowledge was the accumulation and possession of information, and that wisdom was the application of what knowledge one had at hand. Since then I noted that there were preachers who knew their Bible “from kiver to kiver” who could not preach worth shucks; that there were doctors who knew their *materia medica* like I do my a, b, c’s, who could not practice medicine worth a whoop; that there were lawyers who knew their Blackstone forward and backward who could not make a living in the practice of law, and Masons who knew their ritual so as to never fail to cross a t or dot an i, who were cold as ice and lacking in all the refinements of friendship, love and truth.

We Masons of today know more than you ever dreamed of knowing. Where we fall down is in our not applying our knowledge as you did. If we would use what we know, we would be a greater power in the world for good than you were in all Jewry for either good or bad. How you must look on in disgust at our inactivities. We understand social science as you never did. Yet, as Masons, we contribute a few dollars each year to those in need. Our boards of relief, at the best, fall far short of their high and mighty mission. There are some Masons who even refuse to contribute to the community chest when they know better. We talk Masonry by the yard and walk it by the inch. If we were as wise in proportion to our knowledge as you were, there is nothing in the nature of good we could not accomplish.

It has always pleased me to note that when you asked the Lord for the gift of wisdom, He answered your prayer and then some. The Scripture account of the Lord’s dealings with you reads as follows:

“And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even to the sand that is on the seashore.”

Scholars tell us that the word "understanding" has a double meaning; that it not only means understanding as we accept it ordinarily, but that it also means appreciation. This interpretation explains why you, Solomon, had so keen a sense of the poetic and "spake three thousand proverbs; and your songs were a thousand and five."

One of the few men in history reminding students of you was Abe Lincoln. Many of his contemporaries had a vaster knowledge than did he, but he made use of what he had. You magnified the common things of life. You "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear."

And Solomon, I liked that "largeness of heart" which the good Lord gave you. It was due to that largeness of heart that you were able to maintain peace throughout your entire reign as King of Israel. You did not forget your father's friends. When Hiram, King of Tyre, heard that you had been anointed King, he sent word to you that he was your father's friend and asked that he be allowed to be your friend. Hiram was some banker, too. He even offered to help you build your house unto the Lord. "And the Lord gave Solomon wisdom and there was peace between Hiram and Solomon." Peace between kings. Something our friends in Europe need and fail to possess for lack of wisdom.

And further, Solomon, it may not be news to you that there has been a lot of talk about you and the ladies. So far as I have been able to learn there is nothing much against you regarding the women, except it be promiscuity—and even then you appeared to have been within the law in every instance. Certainly you were some improvement on the record of your father and some of your fathers. As someone has said about another great character of your times, "it is hardly fair to judge you by the standards of three thousand years later, when men in your station of life are more careful about hotel registers." You had many more wives than Abraham, the father of the faithful, but you never sent one of them into the wilderness with an unborn child to die, like he did. And one thing sure, and that is that you never had any record of as dirty a trick as your sainted father played when he had one of his faithful friends and loyal soldiers killed in order to get for wife the woman he looked upon and longed for. You may have outdone Brigham Young and any Sultan who ever lived, but you provided for your own, regardless of their numbers or reputation. And you certainly knew how to be a gentleman when the Queen of Sheba came to see you and was so taken with you that she apparently wanted to stay. Probably you had all you could stand, but I prefer to regard you in another light.

As to your connection with Masonry, there is much to be taken with a grain of salt. Being wise, as you were admitted to be, you must have taken advantage of some things you could use to good advantage in keeping peace among so motley a group of people over whom you ruled, and from whom you needed so extensive cooperation. We of modern Masonry make much of your architect, Hiram Abiff. We have wavered

about him a charming legend and one prolific with lessons for everyone who has the sense or courage to think. How much we have mixed Hiram Abiff with Buddha and some others it matters little so far as practical lessons are concerned. We are told that Buddha endeavored to escape from the material pleasures of the palace of summer by the eastern gate, and that he was arrested there by an old man. He then made an attempt to escape from the palace by the southern gate, and was halted by a sick man. His last attempt to escape was through the western gate of the palace, where he encountered a corpse. We are fully aware that Masonry did not originate with you or at the time of the building of your magnificent temple in Jerusalem. But why bring that up now? We are satisfied that you must have gotten hold of some of the secret methods of those who lived before you, back in the early historic periods of Chaldea, Babylon and Egypt. It has even been conjectured that Masonry was nothing new in the lost continent of Atlantis, which sank beneath the waves of the Atlantic Ocean, as a result of a series of catastrophes dating as far back as 200,000, 80,000, or 9,000 years ago. It has been estimated that there was supported in that fabled (?) land a population exceeding by far that which we have on earth today, and that this population enjoyed a ritualistic form of religion, which has its legitimate successors in the ancient mysteries and modern Masonry. Those who have the courage to ramble go further and suggest that the priests and learned men of Atlantis, forewarned of the coming destruction of successive parts of the country, fled to safer lands and carried with them to India and Egypt, the religious rites and ceremonies that flourished in their own fair home.

Anyway, Solomon, when we get back further than you and the building of your temple we run into a *cul de sac*. So we just go on counting you as *the good* place to start from in the origin of Masonry. We sort o' "ulay like" while we know better all the time. And whatever else there is to all this, it is a compliment to you, and I hope that wherever you are, you know what's going on in our blue lodges whenever we put on the third degree.

Some of our Masonic jurisdictions permit us to impersonate you with all the details of splendor you were supposed to enjoy. In California we are not allowed to dress up and show off like some of the brethren in other states. Between you and me, I think it is rather unfortunate, but who am I to stand against the regulations and edicts of any grand lodge?

Speaking of grand lodges, we have just had another meeting of our own California Grand Lodge, and if you were there in spirit you must have enjoyed the manner in which the business was done. Everything was well ordered and nothing new, startling or strange occurred. It never does. Of course, you will admit that it is just as well that it goes on as it does.

And now I must close, though there are lots of other things I could tell you in private which I hesitate to write in black and white. Whatever I have said in this communication has been said in strict confidence. We often wonder how on earth some things get out that have happened in the secret sessions of our lodges. It

has been intimated that there are Masons who tell their wives things that have occurred in lodge. If you were guilty of so overt an act, it would be bad for the order—that is if your wives are with you. So take this

communication as a strictly Masonic communication. Later on, if I can get Brother Will Rogers interested in you and your doings, he may write you a letter worth while. So mote it be.—*The Masonic Digest*.

A Service Survey

On May 9, 1934, a questionnaire was sent by Carl H. Claudy, executive secretary of the Masonic Service Association of the United States, to two hundred and eighty-nine leaders of American Freemasonry, including all grand masters, grand secretaries, deputy grand masters, certain active past grand masters, Masonic educators, authors, editors and fraternal correspondents. Twenty-six questions were asked, regarding matters of importance to the fraternity. The questions, with answers "yes" and "no," and percentage of affirmative and negative replies to total replies to each question were compiled by Brother Claudy and are of such interest to the Craft we publish them.

1. Do you anticipate that returning good times will materially increase the number of petitioners for the degrees?

Yes: 180, % 96.7; No: 6, % 03.3.

2. To attract young men to Freemasonry do you think we should have more Masonic Education?

Yes: 169, % 96; No: 7, % 04.

3. In your opinion, would the interests of the Craft be better served by more frequent Grand Lodge meetings per year?

Yes: 11, % 05.9; No: 123, % 94.1.

4. To retain the interest of older Masons do you think we should have less frequent meetings?

Yes: 14, % 07.8; No: 165, % 92.2.

5. To retain the interest of older Masons do you think we should have more Masonic education?

Yes: 160, % 91.4; No: 15, % 08.6.

6. If you believe that average lodge dues are too low, should lodges endeavor to make ends meet by economy and retrenchment?

Yes: 125, % 89.2; No: 15, % 10.8.

Do you believe Grand Lodge should control or supervise lodge building projects?

Yes: 163, % 88.6; No: 21, % 11.4.

8. Do you believe a closer supervision of lodge finances by Grand Lodge would be advantageous?

Yes: 150, % 85.4; No: 28, % 14.6.

9. Do you think all remission of dues should be eliminated in order to put all lodges on a firm financial footing, that they might the better support other charitable undertakings?

Yes: 30, % 16; No: 157, % 84.

10. Do you think the Craft should "modernize" to "keep up with the times?"

Yes: 26, % 16; No: 136, % 84.

11. To attract young men to Freemasonry do you think we should have more frequent meetings?

Yes: 28, % 16.1; No: 143, % 83.9.

12. Do you believe the present losses in membership eventually will prove a source of strength?

Yes: 147, % 83.5; No: 29, % 16.5.

13. Do you believe we will recover our losses in a period not greater than that in which we sustained them?

Yes: 32, % 18.6; No: 140, % 81.4.

14. To retain the interest of older Masons do you think we should have shorter degrees?

Yes: 33, % 18.8; No: 142, % 81.2.

15. Do you believe that our ceremonies and ritual are too long?

Yes: 35, % 19.3; No: 146, % 80.7.

16. Do you think trial by Commission preferable to trial by and in lodges?

Yes: 140, % 78.2; No: 39, % 21.8.

17. Do you think Grand Lodge legislates too much in detail?

Yes: 46, % 25.5; No: 134, % 74.5.

18. Does your experience show that the enormous increase in membership during and immediately after the war is responsible for most of our present losses?

Yes: 123, % 71.5; No: 49, % 28.5.

19. Do you believe that minimum dues, set by Grand Lodge, would be as advantageous to Particular Lodges as minimum fees set by Grand Lodge have generally proved to be?

Yes: 122, % 67.4; No: 59, % 32.6.

20. Do you believe the Craft has undertaken too extensive a program of organized charity in its Homes, Orphanages, Hospitals, Charity Foundations, etc.?

Yes: 60, % 35.5; No: 109, % 64.5.

21. Do you believe the system of promotion from chair to chair in the official lodge "line," culminating in election as master, is a source of strength?

Yes: 111, % 63; No: 65, % 37.

22. If you believe that average lodge dues are too low, should Grand Lodge encourage lodges to raise dues?

Yes: 83, % 58.4; No: 59, % 41.6.

23. Do you believe that the general public has the same regard and respect for Freemasonry now as it had prior to the war?

Yes: 100, % 56.8; No: % 43.2.

24. Do you think the expense of publishing Fraternal Correspondence reports justified by results?

Yes: 101, % 56.7; No: 77, % 43.3.

25. To attract young men to Freemasonry do you think we should have more entertainment in lodges?

Yes: 92, % 53.1; No: 81, % 46.9.

26. Most jurisdictions provide that a member be dropped N. P. D. by affirmative action of the Lodge. In some jurisdictions suspension N. P. D. is automatic unless affirmative action of the lodge remits dues. Do you believe automatic suspension N. P. D., with affirmative lodge action to retain, more businesslike and effective than suspension by action of the lodge?

Yes: 96, %52.4; No: 87, %47.6.

[From the above opinions, constituting an important cross section of the fraternity in this country a variety of reactions result. A general summary would seem to indicate that no radical change in present procedure is advocated. Significant features are the unanimity in reply to Question No. 2; the spirit of optimism in No. 13; "the war" as a source of recent

losses (No. 18); the advocacy of more entertainment to attract young men (No. 25), and the mixed opinion as to the views of the outside world evidenced by the answer to No. 23.

Necessarily the above information is limited in quantity by reason of the few responses. It would be interesting to know what a plebiscite of the whole Craft would show.—Ed.]

The Leaven in the Loaf

By HARRY L. BAUM, 33°
IN *The New Age*

I have often been asked, "Why hasn't Masonry *done something* to help solve our present day problems—why doesn't Masonry organize to promote world peace, or to elevate the poor and unfortunate and ameliorate their sufferings—in short, why doesn't Masonry bestir itself as an organization and make the world a better place to live in for all of us?" These are good questions, and to the point, and in considering them for answer thoughts come crowding forward too fast for utterance—some coherent, some not, but all suggested by the implications of important fundamentals which are contained in the questions.

It is well that we should hark back to fundamentals at times and consider causes and sources, for by that means we reaffirm our faith and conviction and adduce new reasons for them. Therefore, I shall ask a question of my own: "What is the mission of Freemasonry, and the reason for the origin of the Craft?"

There were doubtless many motivating factors in the minds of those far-seeing men who worked together in the dim beginnings for the upbuilding of the Craft, but chief among them and outstanding above all the rest must have been a desire for the betterment of mankind. This is a truism which we accept, yet too seldom stop to think of it and its real significance. It is, or should be, no idle generalization, but a specific and definite objective of which we as Masons should never lose sight for a moment.

Masonry was not organized for political power, to combat the Church of Rome, for the overthrow of kings and dynasties, or for the defense and perpetuation of religious creeds. Its originators, and those who have contributed to its development as it has come down to us through the halls of time, have manifested supreme wisdom in perceiving that no prescribed system, social, political, or religious, could be expected to endure forever. All must be subject to change and modification as the race itself improves and develops, and with the changing of conditions under which we live, so that Masonry advocates no special political or social system, and submits no prearranged schedule of development for the human race. Hence, it was necessary that Masonry should be based on fundamentals in themselves changeless, but applicable to changing conditions of mankind through long periods of evolution, and working as leaven through the loaf to the eventual improvement of the race.

These fundamentals are grounded on one enduring principle, applicable to all races and to all times, and unaffected by changing social and political conditions—the principle of individuality. The Masonic theory tells us that to build the character of the individual inevitably reacts to the benefit of society as a whole. In Masonry, therefore, man is the important unit—individual man as he came from his Maker, with all his strength and weakness, his nobility and depravity, his hopes and fears. It is the mission of the Craft to mold the materials which comes to hand in the person of the individual member, so upbuilding him that his contribution to society shall, in its summation, result in an ever bettering condition of life for all mankind.

I have been told that this thought is visionary—that direct and concrete action is required to solve the problems of mankind and that this great and powerful organization of which we are members has the background and the fundamentals to launch such an offensive. So it has, and it is true that the thought is visionary. It is the vision of many constructive thinkers, and of dreamers of great dreams who have preceded me, and whose profound philosophy I am but attempting to interpret and make clear. It is a vision of perfection, for as the honey comb is only as perfect as the sum of the perfection of its component cells, so the human organization is made up of individual units, each contributing his portion to the strength and perfection of the whole. And if the Craft should apply itself, as an organization, to the amelioration of the world's ills it would only violate many of its most sacred and fundamental laws and, in the end, invite certain disaster.

One reason for this is that we would soon be split asunder by differences of opinion: the other reason requires more elucidation: Masonry recognizes the great truth that what may be a solution for the difficulties of one generation may not solve those of a later one. Hence, a problem though it be permanently solved in one century may mean a serious conflict in another era, for humanity is, and will always be, in a state of change requiring continual modification and adjustment. It has been wisely said that nothing is as permanent as change, and so if the Craft should waste her strength in attempting to adjust the world's present differences and in endeavoring to relieve the sufferings of mankind, and, if conceivable, she might suc-

ceed, and in so doing die, she would then leave but a heritage of future differences to be again adjusted without her help, and without the help of her teachings.

But Masonry is not, and was never intended to be, an agency of reform. She is the great teacher of men, and men well taught and strong in their conviction for the right must be the real agencies for the betterment of the human race.

It is not, of course, intended that Masonry will create supermen, each of whom shall go forth and do battle for the right against all evil and ignorance, as did the knights of old. Occasionally the Craft will have her great men. She has had them in the past, and has them today, for great men spring up in time and place of need. But it is all true advocates, great and small, of our principles and teachings who constitute the leaven in the loaf of humanity, working constantly and tirelessly for the eventual betterment of mankind—great and powerful where greatness and power are needed, simple and lowly in simple and lowly places—but tending unswervingly toward the light, with the power of truth, reason and toleration to sustain them and the strength of justice, charity and brotherly love ever aiding them.

When the student is first taught the principles of the art and science of medicine, it is not thought that he can then learn all he may need to know in the years that are to follow. Nor can his preceptor stand at his shoulder day and night throughout his life to dictate his course of procedure in each individual case. Times will change, human knowledge will advance, and he must be equipped to adjust himself accordingly, for all change cannot be foreseen. And when the responsibility finally is his, it must depend on the individual whether a life may or may not be saved, so that, obviously, these anticipated crises are only to be met by teaching, in the beginning, the proper fundamentals. So it is in the broader fields of human conduct and endeavor. We cannot successfully dictate specific future conduct for the individual, but if he is properly grounded in the fundamentals he may be trusted to make correct decisions when the time arrives.

We must recognize that Masonry affords no plan of action, solves no problems, dictates no course of procedure—nor can it do so. A plan, however brilliant and far reaching, conceived in the early part of the eighteenth century might seem ludicrous to us now, and be laughed out of existence. But fundamentals, the ideals which Masonry affords, are as changeless as the elements of which the universe consists.

On these principles was this government founded, and so far it has endured and will continue to endure as long as its fundamentals are undisturbed. It has endured in the face of world upheavals and the establishment of governments based on tyranny and dictatorship in other lands. Such governments as these invariably proscribe the free institution of Masonry, and this they are doing today, because the principles of our Craft are opposed to them. Be assured that

the Craft as an organization is not opposed, for it harbors men of every sect and opinion, but its principles of liberty and toleration are automatically violated by their codes. And I predict that any government which finds it necessary to abolish Freemasonry from within the confines of its country will fail, not because it is Masonry which is proscribed, but because an appeal to hatred and class bigotry, and fear of the power of free inquiry and criticism, are not principles on which enduring governments are based. And the moment dictatorship usurps the power of government and throttles free speech and opinion, that moment the stability of governmental institutions weakens.

We may look around us in the world today and note that just in proportion as the institution of Freemasonry is tolerated and encouraged, and grows and flourishes, in that proportion is a nation a desirable place in which to live. And so it will ever be—not because Freemasonry is in itself responsible, but *men are* responsible, and as they sow, thus shall they reap and their children's children after them.

This country has passed through hardship and travail, has made mistakes and regretted them, has paid her own debts and those of others and will continue to pay far into the future. But *she will endure*, and she will solve her problems, because the principles for which the Craft has stood and will always stand are the principles on which this government is founded, the principles which today actuate our greatest statesmen. Again, it is the leaven in the loaf which counts, and it is the individual who constitutes that leaven in the body politic. Policies may prove to have been wrong, unforeseen conditions will doubtless arise, radical changes in method may be required, but the principles which underlie the government are those which Masonry espouses, and government based on those principles will be unfailingly crowned with success so long as the *individual* continues to exemplify in himself the ideals of Freemasonry.

The mission of Masonry may never be completely fulfilled, for it is that of building the individual into a better, stronger and more positive force for good. Regardless of man's advance from his lowest state of ignorance and degradation to the highest form of civilization he may yet attain, there will be always room for betterment at the top, and the best that he may reach must be ever bettered. So the mission of the Craft is only accomplished in the doing, its ultimate objective always the continued improvement of the individual, with the resultant betterment of all humanity ever on the horizon.

Through individual upbuilding and not through direct action as an organization, we hope, then, as Masons, to attain the ultimate in social and political uplift for the human race. It is our duty to attune ourselves to this ideal, building, as it were, monuments to Masonry throughout the length and breadth of the land wherever we may go.



OCTOBER ANNIVERSARIES

Elias Ashmole, the famous antiquarian, was, so far as known, the first Speculative English Freemason, having been made at Warrington, Lancashire, Eng., October 16, 1646.

Capt. Evelyn B. Baldwin, noted Arctic explorer, and life member of the New York City Scottish Rite Bodies, died at Washington, D. C., October 25, 1933.

Milton S. Latham, a Representative, and later United Senator from California, was installed as grand treasurer of the Grand Consistory, Scottish Rite of California, October 13, 1870.

Adlai E. Stevenson 23rd United States Vice-President, was born in Christian County, Ky., October 23, 1835, and was a member of the De Molay Commandery No. 24, K. T., Bloomington, Ill.

John Marshall, fourth United States Chief Justice (1801-35), became Grand Master of Virginia, October 28, 1793.

Rufus Choate, United States Senator from Massachusetts (1841-45), and a member of Jordan Lodge, Peabody, Mass., was born at Essex, Mass., October 1, 1799.

Maj. Gen. John A. Logan, who served in both the War with Mexico and the Civil War, and was United States Senator from Illinois for a number of years, received the thirty-second degree in Oriental Consistory, Chicago, October 6, 1883.

George M. Pullman, who in 1867 founded the Pullman Palace Car Company, died at Chicago, Ill., October 19, 1897. He was a member of Renovation Lodge No. 97, Albion, N. Y.

LIVING BRETHREN

Horace M. Towner, former Governor of Puerto Rico, and a member of Instruction Lodge No. 275, Corning, Iowa, was born at Belvidere, Ill., October 23, 1855.

Clarence M. Dunbar, past imperial potentate of the Mystic Shrine, was born at Wakefield, Mass., October 29, 1871, and on October 13, 1898, was exalted in King Hiram Chapter, R. A. M., Attleboro, Mass.

Fred W. Green, former Governor of Michigan, and former Commander-in-Chief of Spanish-American War Veterans, was born at Manistee, Mich., October 20, 1872, and in October, 1928, received the 32nd degree at Detroit.

Frank G. Allen, former Governor of Massachusetts, and a 33rd degree member of the Northern Jurisdiction, was born at Lynn, Mass., October 6, 1874.

Owen D. Young, lawyer and financier, was born October 27, 1874, at Van Hornesville, N. Y., and is a member of Evergreen Lodge No. 363, Springfield Center, N. Y.

Alva B. Adams, United States Senator from Colorado, was born at Del Norte, Colo., October 29, 1875, and was elected a K. C. C. H., October 18, 1921.

John Hammill, former Governor of Iowa, and a member of the Scottish Rite Bodies at Des Moines, was born at Linden, Wis., October 14, 1876.

Walter H. Newton, who resigned from Congress to become secretary to President Hoover, was born at Minneapolis, Minn., October 10, 1880, and is a member of the Scottish Rite Bodies in that city.

Howard M. Gore, Secretary of Agriculture under President Coolidge, and former Governor of West Virginia, is a member of Hermon Lodge No. 6, Clarksburg, W. Va., and was born in that city, October 12, 1887.

Andrew D. Agnew, grand master of the Grand Encampment, K. T., U. S. A., and an active member and deputy in Wisconsin for the Northern Supreme Council, was exalted in Kilbourn Chapter No. 1, R. A. M., Milwaukee, October 5, 1894.

Joseph T. Robinson, United States Senator from Arkansas, and former Governor of that state, received the 32d degree at Little Rock, October 24, 1906.

Charles H. Spilman, Grand Secretary General of the Northern Supreme Council, received the 33rd degree, October 1, 1912.

Robert W. Bingham, United States Ambassador to Great Britain, was elected a K. C. H., October 20, 1915.

Frank O. Lowden, former Governor of Illinois, was knighted in Dixon, Ill., Commandery, October 6, 1917.

George H. Carter, former United States public printer, was elected a K. C. C. H., October 16, 1917, and on October 24, 1919, received the 33rd degree.

Dr. William M. James, former deputy in the Canal Zone of the Southern Supreme Council, was elected a K. C.

C. H., October 16, 1917, and received the 33rd degree, October 21, 1920.

Dr. George C. F. Butte, associate justice of the Supreme Court of Philippine Islands, was elected a K. C. C. H., October 21, 1919.

Merritte W. Ireland, former United States Surgeon General, was elected a K. C. C. H., October 21, 1919, and received the 33rd degree, October 21, 1921.

The Prince of Wales was invested as Senior Grand Warden of England in the Royal Albert Hall, October 25, 1922. On October 29, 1930, he was installed a Grand Superintendent of Royal Arch Masonry in Surrey by Lord Amptill.

George H. Dern, Secretary of War in the present Cabinet, was elected a K. C. C. H., October 16, 1923, and received the 33rd degree, October 21, 1927.

The Earl of Harewood was appointed Provincial Grand Master for West Yorkshire, October 8, 1926.

Kenneth D. McKellar, United States Senator from Tennessee, received the 32nd degree at Memphis, October 21, 1926.

Gen. Amos A. Fries, former Chief of Chemical Warfare Service, U. S. A., received the 33rd degree in the Southern Jurisdiction, October 25, 1929.

Arthur M. Hyde, Secretary of Agriculture in the Hoover Cabinet, was elected a K. C. C. H., October 20, 1931, and received the 33rd degree, October 20, 1933.

Fiorello H. LaGuardia, Mayor of New York City, was made a life member of Garibaldi Lodge No. 542 of that city, October 17, 1933.

Edward R. Burke, member of Congress from Nebraska, was elected a K. C. C. H., October 17, 1933.

Horace Greeley Lane, editor of *The Freeman*, was installed as second master of Salus Lodge N. 5369, London, Eng., October 20, 1933.

FREDERICK I. DANA

Private funeral services were held for Frederick Irving Dana, 70, who died suddenly at Pawtucket, R. I., Sunday, September 30, following a heart attack.

He was a 33d degree Mason, known in Massachusetts as past grand commander of the Grand Commandery,

Knights Templar, of Massachusetts and Rhode Island. For many years he was inspector instructor of the Grand Commandery of Massachusetts and Rhode Island.

Besides his wife, he is survived by two daughters, Mrs. Clarence Howe of Lowell, and Miss Margaret Dana of New York City.

He had been connected with many Masonic bodies, and was a past potentate of Palestine Temple, Mystic Shrine, in Providence, R. I.

NOTABLE MASONIC TENNESSEANS

The Grand Lodge of Tennessee has issued 197 fifty-year certificates since January, 1932, to the Masons in that state who have been members of the Craft at least that many years. The oldest Mason in point of membership is Mr. Thomas C. McCall, of Paris (Tenn.) Lodge No. 108, who became a Master Mason in 1861. Following him are Mr. M. B. Tomlinson, a member of Pleasant Grove Lodge No. 138, of Culleroka, Tenn. (1862); Mr. G. B. Greer, of Camden (Tenn.) Lodge No. 179 (1863); Mr. M. V. Jones, of Cleveland (Tenn.) Lodge No. 134 (1865); Capt. W. H. Nelson, of Johnson City (Tenn.) Lodge No. 486 (1866).

Captain Nelson was raised in Chattanooga Lodge No. 199, and later affiliated with the Johnson City Lodge. The Scottish Rite degrees were communicated to him by Inspector General Edward R. Ives, at Jacksonville, Fla.



The Shriners' Hospital for Crippled Children in Honolulu has admitted to its wards almost 1000 crippled children and has treated in the outpatient department almost 2000 children since the opening of the institution. The children receive the most skillful care in treatments and in addition are kept in a happy frame of mind with games, singing, etc. Pictured above are 4 of the tiny tots during one of their singing periods. In spite of their injuries and handicaps they are most happy, as may be seen from the expressions on their faces.

Hawaiian Children's Hospital



— All Photos by Pan-Pacific Press Bureau
The Shriners' Hospital for Crippled Children in Honolulu is maintained entirely by Shriners and no charge whatever is made for the treatment of the children. Photo above shows a part of the beautiful gardens surrounding the hospital. In the foreground is the new swimming pool where the children may bathe and lie in the sun. Cleanliness and modernity is the key-word of the institution.

Little crippled children are being straightened, deformities are removed, and crutches tossed aside for balls and bicycles as a result of the work of the

Honolulu unit of the Shriners' Hospital for Crippled Children in the Territory of Hawaii.

Aloha Temple was quick to fall in line, and opened its mobile unit in 1923, only two years after the Imperial Council authorized the building of hospitals for the salvage of malinformed children. At present the Honolulu Hospital is one of ten Shriners' hospitals in the United States.

The Honolulu permanent hospital, opened in 1930, was made possible through the generous gift of the Dowsett family of Hawaii, which presented the residence of the late John M. Dowsett to the Honolulu Shriners. Before this, the work of the mobile unit was carried on in the Kauekeolani Children's Hospital.

The Honolulu institution is particularly adapted for a crippled children's hospital. The family mansion, beautifully located in spacious tropical gardens, was remodeled for hospital use so as to preserve all its natural attraction with the added facilities necessary for surgical and clinical treatment. It represents an investment of approximately a quarter of a million dollars.

Since the unit was opened, 951 children have been admitted to wards and 1,947 youngsters treated in the outpatient department.

The hospital is open to any child under 14 years of age of normal mental-



The Shriners' Hospital for Crippled Children with its modern facilities for the treatment of these unfortunate youngsters, is one of the most modern in the United States. The inner court, shown above, is for the enjoyment of the small patients. Every attention and care is given them. This is one of ten Shriners' Hospitals in the United States.

ity without regard to creed, color or nationality. The child being treated stays at the hospital on an average of three months, when his disabilities are usually sufficiently improved to enable him to be self supporting in after life.

Only two kinds of cases are turned away from the hospital, those which

are not capable of reasonably prompt improvement, and those whose parents are financially able to defray hospital expenses. The hospital is now full to capacity with several children on the waiting list. The youngsters are being treated for infantile paralysis, bone tuberculosis, osteomyelitis and congenital deformities, as well as miscellaneous types of malformations.



The Shriners' Hospital for Crippled Children located in the Punahou district of Honolulu, was opened in 1930, made possible through the generous gift of the Dowsett family of Honolulu, which presented the residence to the Honolulu Shriners. It is one of the most modern children's hospitals in the United States. Pictured above is the inner court of the hospital where the children may bask in the sunshine on carpetlike green lawns.

The out-patient department examines and treats patients who do not need hospital care. Many of the children who have undergone operations continue their treatment in this department, after a short period of convalescence in the hospital proper.

It is unfortunate that, in spite of her leadership in social service, Hawaii now finds her progressive activities threatened by economic discrimination. Her chief industry—sugar—is classed with the Philippines and Cuba, under fiat of the Federal Department of Agriculture, while at the same time a foreign country—Cuba—is given the advantage of a reduced tariff and greater tonnage. Sugar has carried Hawaii from primitive yesterdays to a completely modern today.

Following the procedure of all Shrine temples in the United States, the hospital is maintained entirely by the Shriners, no charge whatever being made for treatment of the children.

The hospital staff consists of a chief surgeon, a superintendent, assistant superintendent, three graduate nurses, five attendants, two student nurses, a social worker, a physiotherapist and a ward boy.

GRAND COMMANDERY CONCLAVE

The one hundred and thirty-first annual conclave of the Grand Commandery of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island will convene in Masonic Temple, Boston, Mass., on Wed-



In the Shriners' Hospital for Crippled Children in Honolulu every comfort is shown the small patients. Pictured above is one of the outdoor sleeping patios where the youngsters may sleep and browse through the day.

nesday, October 31, at 10 o'clock in the morning, R. E. Sir William S. Hamilton, grand commander, presiding. During the luncheon hour there will be a showing of the moving pictures taken of the patriotic parade held at Concord, Sunday, June 3, when four thousand Templars were in line. Election and installation will be held at 2:45 p. m.

PAST COMMANDERS ASSOCIATION

At five o'clock, the Past Commandery Association, V. E. Arthur S. Vaughn, president, will assemble in the Hotel Touraine, Boston, where a short business meeting will be held, with a banquet following in the beautiful main dining room. The evening program is arranged for relaxation and entertainment—speeches will be excluded. It is estimated that there will be upwards of four hundred in attendance. The tables will be numbered from one to fifty-three, and commanderies corresponding therewith will be seated in this order. Address all requests for seats to Em. Sir Alvin F. Pease, Secretary, 205 Masonic Temple, Boston, Mass.

KNIGHT TEMPLAR

APPOINTMENTS

In his first general order, issued August 23, Mr. Andrew D. Agnew, grand master of the Grand Encampment, K. T., U. S. A., announced the following staff appointments: Robert B. Gaylord, San Francisco, Cal., grand standard bearer; L. Byron Lear, Ridgewood, N. J., grand sword bearer; Chester Burge Emerson, D. D., Cleveland, O., grand prelate; Walter E. Stover, Watertown, S. D., grand captain of the guard; William C. Gordon, Marshall, Mo., grand warder.

Nelson Williams, Hamilton, O., was reappointed chairman of the Committee on Christmas Observance, and Robert L. Queisser, Cleveland, member of the Committee on Drill Regulations.

The fortieth Triennial Conclave will be held in Miami, Fla., in 1937, exact date to be disclosed later.

MASONRY AND FRIENDLINESS BETWEEN NATIONS

Carved over the portal of the monumental structure of the Scottish Rite, Southern Jurisdiction, known as The House of the Temple, Washington, D. C., are these words: "Freemasonry Builds Its Temples in the Hearts of Men and Among Nations." Evidence of Masonry's attitude toward effecting friendly relations among nations has been frequently demonstrated. Only recently, when the President of the Argentine Republic, General Justo, arrived in Brazil on a visit of fraternal union between the two nations, the Grand Lodge of Parahyba (Brazil) sent through its Departments of For-

eign Relations to the Grand Orient of Argentina the following message:

"Upon the day on which His Excellency the President, Augustin Justo, chief of State of the glorious Argentine nation, reaches Brazil, the Grand Lodge of Parahyba has the greatest satisfaction in sending to the Masonry of Argentina the present message of fervent and sincere congratulations upon that great international event.

"This visit of the head of the Argentine Government to Brazil will mark a new step in the relations of fraternity which should direct the destinies of the two brother peoples who, united, will cooperate to the end that peace and harmony may return and be reimplanted in South America.

"The visit of President Augustin Justo will have the same effect and make us recall the two pioneers of that fraternity, Julio Argentino Roca and Campos Salles.

"Masonry, in the union of the two peoples, sees a part of its supreme ideal realized."

CASSILLIS UNVEILS

BURNS TABLET

The Earl of Cassillis, First Grand Principal of Royal Arch Masonry in Scotland, unveiled a tablet in the building at Eyemouth, Scotland, January 25, 1934, commemorating the fact that Robert Burns was made a Royal Arch Mason there. The tablet was unveiled under the auspices of St. Ebbe's Lodge and the chapter in that city. The building is still being used for Masonic purposes.

The Earl of Cassillis is well known to Masonry in the United States. As recent as last October he was the guest of the General Grand Chapter, R. A. M., at its 42nd triennial convention in Washington, D. C., and also of the Supreme Council, Scottish Rite of the Southern Jurisdiction, which held its regular biennial meeting there during the same month.

INDIANS IN MASONIC FRATERNITY

The City of Washington, D. C., was recently invaded by fourteen Tuscarora and Seneca Indians, who ran in relays all the way from Fort Niagara, N. Y., to the Capital for the purpose of inviting President Roosevelt to attend the Four-Nation Peace Celebration which is being held at Fort Niagara this month.

Among the braves was Two Arrows, a Cornell University man, whose English name is Kenneth Everett Parker, and whose grandfather, Gen. Ely S. Parker, served on General Grant's staff during the War between the States.

General Parker, whose Indian name was "Do-ne-ho-ga-wa," was born in

1828, on the Seneca Indian Reservation at Tonawanda, N. Y., and was the grand-nephew of Chief Red Jacket. He had a notable Masonic career, being made a Mason in Batavia (N. Y.) Lodge No. 475, from which he demitted to affiliate with Valley Lodge No. 109 of Rochester, N. Y. He was founder and first master of Miners Lodge No. 273, of Galena, Ill., to which belonged many celebrated figures, including Gen. John A. Rawlins, who was chief of staff for General Grant, and later his Secretary of War. General Parker was elected grand orator of the Grand Lodge of Illinois in 1860, and in 1863 became first master of Akron (N. Y.) Lodge No. 527. Advancing in Masonry he served as high priest of Jo Daviess Chapter, R. A. M., in Galena, Ill.; became a Royal and select master, and was honorary member of the Council at Elmira, N. Y., as well as a member of Monroe Commandery, K. T., at Rochester. Aside from serving under General Grant, he was a close friend of the Union leader, and wrote the articles of capitulation at General Lee's surrender. For some time he was a civil engineer in government projects, and served as Commissioner of Indian Affairs, 1869-71.

Red Jacket, or "Sa-go-ya-wat-ha," Chief of the Six Nations, New York, received a medal from President George Washington, in 1792, which showed General Washington extending his hand for the pipe of peace being offered by "Sa-go-ya-wat-ha," and on the reverse side was the Great Seal of the United States. This was handed down to Mr. Parker, together with a silver Masonic brooch made by the Seneca Indians, and worn by Chief Red Jacket.

Joseph Brant, "Thay-en-da-ne-ga," a Mohawk Indian Chief, who served as colonel in the British Army in the American Revolution, became a Mason at "The Falcon" in London, Eng., April 26, 1776. He served as first master of Lodge No. 11 (now extinct) at Mohawk village near Brantford, Canada, in 1793, and later became a member of Barton Lodge No. 10 (now No. 6), at Hamilton, Ontario. It is related that Chief Brant rescued Col. John McKinstry from being burned at the stake. The colonel had been captured by the Indians, was condemned to death, and as preparations were being made for ending his life, he gave the Masonic sign of distress, which was recognized by the chieftain, who liberated him. It is further stated that many years later these two men visited a Masonic lodge together.

The Shawnee Indian chief, Te-cum-seh, who fought for the British against invasion by the white settlers, is understood to have been made a Mason

in Philadelphia. This celebrated Indian was born between 1768 and 1780, near Springfield, Ohio, and lost his life in battle, October 5, 1813.

George Washiegtou Finley, "Tewah-guan-ke-mon-goh," Chief of the Piankeshas, was born, October 7, 1858, near Paola, Kans., and in 1913 became a member of Miami (Okla.) Lodge No. 140, serving this lodge as tiler for 15 years. He received the 32nd degree at McAlester, Okla., in 1917, and the next year became a member of Akbar Shrine Temple at Tulsa. Mr. Finley died November 16, 1932, in the last named city.

Among the living Indian Masons let us mention "Os-ke-non-ton," a famous Mohawk Indian baritone, who received the third degree in Putnam Lodge No. 338, at New York City, in 1917, and in 1923 became a member of Buffalo Consistory of the Scottish Rite. Also, Dr. Arthur Caswell Parker "Gawaso-Wanneh," director of the Municipal Museum at Rochester, N. Y., since 1925, and a noted anthropologist. He was clan chief of the Seneca Nation, and was made a Mason in Masters Lodge No. 5 of Albany, and became a member of the Scottish Rite at Buffalo. On September 16, 1924, he received the 33rd degree in the Northern Masonic Jurisdiction, and is said to be the only full-blooded Indian to have attained this honor. Mr. Parker is a Knight Templar and a member of the Royal Order of Scotland.

QUARTERLY MEETING OF GRAND LODGE OF ENGLAND

The quarterly meeting of the United Grand Lodge of England was held at Newcastle-on-Tyne, in the Province of Northumberland, on September 5. Over 2,400 members of the Craft, principally from the local province, were present, which is a record attendance, and the third meeting to be held outside of London. The previous meetings held outside the metropolis were at Liverpool in 1923, and Birmingham in 1928.

Following the adoption of the minutes of the last quarterly meeting, the pro grand master, Lord Amptill, announced the arrival of a distinguished visitor from America in the person of Dr. William Moseley Brown, grand master of the Grand Lodge of Virginia.

Dr. Brown was then formally received and presented to the pro grand master, who stated, in behalf of all present that he was delighted to see him and thank him for delaying his return to America long enough to be presented at the quarterly meeting.

In responding to the gracious words of welcome by Lord Amptill, Dr. Brown said that he brought with him the fraternal love and esteem of the Masons of the State of Virginia. Re-

mindings them that their brethren of the Commonwealth of Virginia had "a bit of Old England." Dr. Brown said that he was pleased to say that they were carrying on the good work originated by the grand lodge of their mother country. In concluding, he said he would ever remember, as the pleasantest of memories, his welcome by the brethren of the English Grand Lodge, which he would take back to the brethren in his Grand Jurisdiction.

Other distinguished visitors were the Grand Master of Scotland, Lord Saltoun, with several officers of that grand lodge.

At this communication of the grand lodge, 300 guineas were voted for the purpose of obtaining a suitable wedding present on the occasion of the forthcoming marriage of Prince George, fourth son of the reigning King, and grand master for the Province of Wiltshire. This manner of expressing the sincere good wishes of the grand lodge to Prince George is in accordance with precedent toward the Royal family of England, which is so intimately associated in membership with the Fraternity and its benevolent activities. A like amount was provided for the following royal personages: In 1913, Prince Arthur of Connaught, Provincial Grand Master for Berkshire; in 1919, Princess Patricia of Connaught (now Lady Patricia Ramsey); in 1921, Princess Mary (now Countess of Harewood and Princess Royal), and in 1923 the Duke of York, Provincial Grand Master for Middlesex.

Mr. Edward Lambert Gosling was elected grand treasurer of the grand lodge for the ensuing year. He is a past master of Foxhunters Lodge No. 3094, and a joining member of two other lodges. He is also a high official in each of the three Royal Masonic institutions, and was a generous contributor to the Masonic Peace Memorial Fund.

The Grand Lodge of Bolivia was brought into amicable relations with the United Grand Lodge of England at this communication, after close inquiry had been made into its origin and constitution by the latter grand body.

In his address to the Grand Master of the United Grand Lodge of England, Sir Cecil A. Cochrane, provincial grand master for Northumberland, expressed loyalty and devotion of the Province, and said that the brethren were greatly appreciative of the honor of having a quarterly meeting of the United Grand Lodge held in their province.

He also called attention to the forthcoming celebration this fall of the 200th anniversary of the appointment of Matthew Ridley as Provincial Grand Master for Northumberland.

UNAUTHORIZED SOLICITORS OF MASONIC FUNDS

The president of the George Washington Masonic National Memorial has stated that unauthorized persons have been soliciting funds from Masons in various jurisdictions to complete the interior of the great Temple at Alexandria, Va. One such person was arrested and put in jail in Carlisle, Pa., to await the action of the grand jury. Mr. Sam Goodyear, Past Grand Master of Pennsylvania, is representing the Association in this case.

The Memorial Association does not solicit funds through agents. Since about 1930, funds are not even solicited from lodges or grand lodges. Funds are coming in, however, through voluntary contributions, declared Mr. Hiram A. Lively, Past Grand Master of Texas and a member of the board of directors, in the August issue of the *Texas Grand Lodge Magazine*.

PRINCE AND POLLARD HONORED

On Wednesday evening, October 17, members of all Masonic lodges and other Masonic bodies of the twelfth Lowell Masonic district, united in holding a reception at the Lowell Masonic Temple in honor of two outstanding Masonic dignitaries of the district.

The guests of honor at this affair, one of the most elaborate Masonic functions in recent years, were Most Worshipful Arthur Dow Prince, past grand master of the grand lodge Masons in Massachusetts, who has recently been appointed grand representative of the United Grand Lodge of Massachusetts, as well as being elected general grand principal conductor of the General Grand Council of Royal and Select Masters of the United States of America; and Right Eminent Sir Harry Gilmore Pollard, past grand commander of the Grand Commandery, Knights Templar, and the appendant orders of Massachusetts and Rhode Island, who has been elected grand generalissimo of the Grand Encampment, Knights Templar of the United States of America.

The purpose of this unusual event was to pay honor to these two men in recognition of their many years of service to Masonry and their recent pre-ferment in Masonic orders both here and abroad.

The reception was held in Grecian Hall, the large lodge room of the new Masonic Temple. Past officers of all Masonic bodies in the district served as a reception committee, and escorted the guests of the evening, and present officers, with the exception of presiding officers, acted as ushers. Assisting the two principal guests of honor in receiving were District Deputy Grand

Master J. Harold Dale and the presiding officers of the district.

Immediately following the reception, a buffet luncheon was served in the banquet hall of the temple. This, in turn, was followed by a program of entertainment.

Our Lowell brethren do well to honor these two illustrious men, for it is doubtful if there is in the whole country any who have served with such whole souled devotion to Craft interest, and deservedly won such recognition.

NORTHERN SUPREME COUNCIL MEETING

The Supreme Council, Scottish Rite of the Northern Masonic Jurisdiction, will hold its 122nd annual meeting at Grand Rapids, Mich., September 25, 26 and 27. DeWitt Clinton Consistory, of that city, will be host to the members of the council and their ladies.

Headquarters and meeting rooms of the council were in the Hotel Pantlind.

Those who were elected at the Boston meeting in 1933 to receive the 33rd degree were inducted into that degree at this conclave.

At 10 a. m., September 25, 1934, the Supreme Council opened in full ceremonial form in the Civic Auditorium, when the Sovereign Grand Commander, Mr. Melvin M. Johnson, 33°, delivered his annual allocation. During the evening of this date the distinguished guests were entertained at a musical arranged by the members of DeWitt Clinton Consistory and their ladies.

The council convened at 9:30 a. m., September 26, and at 8:30 p. m. At the latter meeting the 33rd degree was conferred.

At the conclusion of business on September 27, the "Chain of Union" was formed, and the Supreme Council closed.

A program feature preceding the formal meeting of the council on the 25th was the attendance of divine services by the members and their ladies at the First Methodist Episcopal Church in Grand Rapids, Sunday morning, September 23. The Rev. Charles Wolcott Merriam, 33°, pastor of Union Church, Deerfield, Mass., delivered the sermon.

A MASTER'S MESSAGE

As an example of what newly elected masters' messages to the Craft may be, we reprint below that of Worshipful John Giunta, whose accession to the Oriental chair in Hesperia Lodge, Boston, recently took place.

Hesperian Lodge, it may be said here, is faithful to the Landmarks. It is composed mainly of men of Italian birth or extraction, and by its conduct honors the Craft. Massachusetts has many very fine lodges, and it is pleas-

ant, indeed, to record an appreciation of one of them, and give the inspiring message of its master:

"As I stand upon the threshold of the wide and open door of Masonry, after having mounted step by step its sacred stairway, my mind goes back to the time when I first made application for membership in the Hesperia Lodge. To me, the acceptance of the application and degrees conferred were tokens of love, the memory of which shall not be forgotten. Little did I dream then of becoming one day its worshipful master. But the day has come, and at the time of my election I must confess that I felt somewhat crushed at the thought of the responsibilities involved in the office, and at the same time elated at the thought of the honor received and the possibilities of honest, conscientious and faithful service.

The office of worshipful master by principle and tradition has always had the interest of the lodge at heart. My duty, therefore, will be to keep sacred those honorable traditions of the past, and to uphold with utmost sincerity its lofty principles and ideals. I shall not try to alienate myself from them, nor shall I try to bring in reforms just because such reforms may suit best my personality. On the contrary, I shall conform myself to them, rebuilding, constructing and fashioning the structure of our beloved lodge: Hesperia. There will be no personal aspirations except those that will affect the well-being of each individual member of the lodge. I shall do my utmost in fulfilling the many duties of the office, but since no one man can do it all, I shall ask your cooperation. The master of a lodge cannot be expected to do this work alone. He needs the help of his fellow-Masons. Remember, brother, you and the master are one, and no distinction in title shall come in the way when doing a piece of work. Cooperation shall be our corner-stone, and service our key-stone. We, therefore, must work together, and when the time comes to act we shall act together. 'One for all and all for one,' shall be our password.

"We know that present days are extremely hard, and more intricate in their implication than the days gone by. Life is becoming more and more complex, and for this reason we must face together whatever life has in store for us. Indeed, few are those individuals who dare to stand alone, complacent and indifferent to the signs of the times. Life has its claims, and everywhere it confronts us with problems, be it religious, moral, economic, social, or political. We cannot be indifferent, for any of these problems affect deeply the life of each and every one of us.

"But, coming back to the lodge, we have two old problems that need consideration. They are: Finance and Relief. Very often the pressing demands of daily living, in this age of rush and speed, prevent a proper recognition and understanding of certain fundamental principles of Freemasonry. Take the principle of charity, for instance. What have we done to lessen the suffering of our less fortunate brethren? I shall not answer the question. We very well know.

"Freemasonry did not build the altar of God. But God built the altar of Freemasonry for a use—charity toward the neighbor. This altar is the altar of love, which means in part charity. Is it not time to practice what we preach and teach? Remember, brother, the time will come when we must travel the roads of that undiscovered country, and the words we shall hear will not be about land-marks, but what have you done with them. In other words, What have you done to commend the remark, 'Well done, thou good and faithful servant'? They will not be words about pillars or grand constitutions, but what have you done with the hungry and poor? Not of pass-words and rituals, but of shelter and clothing. Not of Bibles and Prayer-books, but of deeds and good works.

"I know that in this you are with me. I feel that you will do your share, and I am confident that you will continue to take part in the work, and enjoy the satisfaction it affords. Of course, we shall not be free from error. We are liable to make mistakes. But then we are humans, and if we err in our policies and judgments, we know that the errors are coming from the head and not from the heart.

"May God bless us and guide us in this new venture of ours, and may the fruit of our labors be acceptable in His sight."

KING GEORGE'S SILVER JUBILEE

May, 1935, will mark the twenty-fifth year of the reign of George V, the present King of England. Only 11 monarchs since the Norman Conquest have worn the crown for 25 years.

English Freemasonry is looking forward to a participation in the celebration of the King's Silver Jubilee.

Special meetings of the Craft were held in connection with Victoria's 50th and 60th anniversaries as Queen.

A deputation from the Grand Lodge, headed by the Prince of Wales, then grand master, was received by Queen Victoria at Osborne, August 2, 1887. At a Masonic meeting preceding the occasion, which filled Royal Albert Hall on June 13, 1887, under the presidency of the Prince of Wales, an address to the Queen was voted in recognition of

her Golden Jubilee. A similar meeting, presided over by the Prince of Wales, was held in Royal Albert Hall, July 14, 1897, in recognition of the Diamond Jubilee of Queen Victoria.

MASONRY IN GERMANY

It is exceedingly difficult to secure accurate information concerning Masonic conditions in Germany. Our Masonic friends there notified us some time ago not to write them as Masons as this would be dangerous to them. Of course, they had to exercise great care in their communications on account of the strict censorship. The German press has contained dispatches concerning the suppression of Masonry in the Fatherland and the subsequent arrest and imprisonment of three eminent Masons, who were afterward released, but to speak accurately on the Masonic situation we are in no position to do.

However, there has recently come to the *News Bureau* office a document in the German language, purporting to be a decree issued by the National Ministry of the Interior, which, translated, reads as follows:

"To the National Officers, the State Officers, and the City Officers (for Prussia: the Minister President and the Minister of the Interior). Subject: Masonic Lodges.

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"No further restrictions should be undertaken against the so-called Old Prussian lodges composed of the Grand National Mother Lodge of the Three Globes, the Grand Lodge of Friendship, and the Grand National Lodge of Freemasonry of Germany. In other words, since the change made on February 28, 1933, these lodges, as well as others of the same nature, have been conducted so that no further measures are necessary. This same applies also to the two Grand National Lodges of Freemasonry for Germany, which operate in Sachsen and Oldenburg, and, as well, to all others which have adjusted themselves according to the old Prussian lodges."

CONSIDER THE POLITICIANS

"Politics make strange bed-fellows," and "believe it or not," you are justified in questioning the sincerity of any professional politician who becomes a Mason or who wears a Shrine pin. A politician will use any ladder to climb into power, and having attained his object, will deliberately kick down the ladder. A politician has no regard for any vow or promise entered into, if it comes to a point where he must choose between principle and power. Therefore, beware of wolves coming in sheep's clothing. Do not cast a vote for any candidate who appeals to you for your support because of his Masonic affiliation. The Masonic Fraternity is not a political organization, neither should it advocate or oppose a candidate because he is, or is not a Mason. The Masonic politician, on the other hand, will not hesitate at any time to make of the Masonic Fraternity an engine or an opportunity to boost him into a political office, and if he accomplishes his purpose, he invariably thumbs his nose at the Fraternity. This does not mean that we do not have honorable and high-minded Masons who are seeking office. The teachings of Masonry should raise them above the plane of soliciting support because they are Masons. A public office holder should be above all things a 100 per cent American, actuated solely by the endeavor to maintain American institutions in their purity. If he does that, he cannot fail to be a good Mason, and by his very acts show forth the effect of the lessons garnered at our altars, to the ultimate glory of the principles we advocate. In that respect the country needs more Masons in politics and less members who attempt to use us as a vote-getting organization. There is a very wide difference between the two, and because a man pays dues to a Masonic lodge, does not necessarily make him either a good Mason or a 100 per cent American. "By their fruits ye shall know them," and a painful

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comparison is Hoover, the non-Masonic Quaker, refused the offer of a dictatorship, as contrary to American ideals, or the necessity of the times, while Roosevelt, the Mason, and Episcopalian, grasped the dictatorship, and with it an alliance with the powers of the Roman church, supplemented by a horde of hair-splitting attorneys, intent on tearing the constitution of the United States to shreds, and tramping upon the freedom and rights of millions. Let us disabuse our minds of party prejudices and try to look the facts in the face. Are we, or are we not, as free as we were two years ago? Are our rights as safeguarded today as they were then? It's not a matter of Democrat or Republican, but it is a matter of honesty and of 100 per cent Americanism.

Party platforms do not mean a thing. They are merely for the candidate to stand upon. The candidate rarely has a word to say about the platform. He has to accept it in order that he may be classed as a Democrat or a Republican and get on the ticket as such. When he gets into office, he is not influenced in his acts one iota by the expressions of the platform. The platform is a dead issue, and having served its purpose, is conveniently forgotten and kicked into the discard. Therefore, when you vote, you should likewise forget the platform and endeavor, so far as lies in you, to cast your vote for men of honor and honesty, and who, by their acts have proved themselves to be 100 per cent Americans." — *Square and Compass.*

The recipient of a brass sun dial from England, said to have been in use for centuries in an old English cathedral, the Masonic Lodge at Danville, Ind., set it in front of its temple at high noon, August 13th. The dial was the gift of Mr. Thad S. Adams, whose sister-in-law, Cora Campbell, purchased in an Edinburgh (Scotland) curio shop many years ago. Since the angle of its protractor was made for use in England, the dial will be more of an ornament and relic than an accurate time-keeper.

TWO MEDIAEVAL ENGLISH CHURCHES

Temple Church, Bristol
This church is on part of the manor which was in possession of Robert, Earl of Gloucester, and included all the lands between the two branches of the river Avon. The eastern half was given by Earl Robert to the Knights Templars, and the church was dedicated to the Holy Cross of the Temple. In the fourteenth century the lands were called Temple Fee (or gift) but at a later period the name was changed

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to Temple Meads (or meadows); in fact the great railway station of Bristol, into which the Great Western and L.M.S. railways run, is still called Temple Meads, and is within a short distance of this old church of the Knights Templars. When the latter body was suppressed by Edward II circa 1323, the Temple Fee was granted to the Knights Hospitallers or Knights of St. John to hold their sanctuary there.

ST. MARY, REDCLIFFE

This parish church of Bristol was justly described by Queen Elizabeth as "the fairest and goodliest and most famous parish church in all England," with its vast proportions and beautiful architecture. From the cross aisles downwards, this church was built by William Canynges, in 1376, and the work was carried on by his still more famous grandson. The spire, which today is the highest of any church in England (except Salisbury Cathedral), fell in 1445. An old manuscript states: "At St. Paul's tide the weather was very tempestuous, by which Redcliff steeple was overthrown in a thunder clap, doing great harme to the church by the fall thereof, and by the good devotion of Mr. William Canynges it was re-edified to his everlasting prayse." Barrett's History also refers to the house near St. Mary, Redcliffe, called "Canynges Lodge," and its connection with the Fraternity of Canynges, which was in existence in 1380. Evans in his "Chronological Outline of the History of Bristol" says: "1460—William Canynges, Mayor.—St. Mathyas Chapel being in ruins was this year erected by him into a Freemasons' Hall." He was the best known member of this famous family, was not only a bountiful benefactor to St. Mary Redcliffe but also to the Collegiate Church at Westbury on Trym, at which church he was priest after his term as Mayor of the City. It is said that he took Holy Orders on account of the pressure of Edward IV, endeavouring to force him to marry one of his court favourites. There can be no question that the early family took the greatest interest in operative masonry. Canynges died in 1474, and his tomb, together with that of his wife, can be seen in the church. The last person to be buried in the crypt was a well-known Bristol Freemason named Powell, after whom the Powell Lodge, No. 2257, is named. The small stained-glass window which admits light on the sarcophagus is replete with Masonic emblems. One of the Masonic Lodges in Bristol (No. 1388) perpetuates the name of Canynges, as also does the second son of M.W. Bro. Clifton Bingham, of Christchurch, to whom I am indebted for many of the above details.

Oliver Cromwell stabled 400 horses



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in this crypt and 200 troops in the church. The stained glass window in the western end of the church was only in recent years pieced together, the window having been broken up during the Reformation and the pieces thrown in a pit in the churchyard. The discovery of the thousands of portions of stained glass was by the merest accident.

Lord Dulverton of recent years gave £85,000 towards the restoration of this exquisite fabric. A thanksgiving service was held a few months ago on the completion of the work. The Archbishop of Canterbury presided, and all Bristol turned out to receive the Archbishop's blessing, which was delivered in the glare of flood-lights from the top of the north porch. The Duke and Duchess of Beaufort, together with Lord Dulverton, were present in the crowded church at the service, and the masons who had labored on the work were given a special seat of honor near the benefactor, Lord Dulverton.

In storm-rack, in sunshine, and in the soft light of the moon, these great edifices, raised to the glory of T.G.A. O.T.U., with their shrines and tombs containing the dust of men and women, many of whom by their love, sympathy, and charity lived very close to their Creator, but all of whom helped to make up the history of the Homeland, possess an atmosphere so mysterious and reverent, that one who views them without an intense feeling of veneration must be devoid of imagination. Those present tonight who have had the privilege of visiting these cathedrals and churches built by the Medieval Masons, putting their love and reverence into the work, and those who have seen and studied the tombs and shrines therein, will perhaps agree with the unknown writer of the following lines:

*In Temple, Mosque, Cathedral dim
Through vigil, chant and prayer,
Wherever man cries out to God
The living God is there.*

*And this is clear in all my search,
As clear as noon-day sun,
The name and form are naught to God;
To Him all shrines are one.*

LIVE MASTER—LIVE LODGE

In becoming the head of a lodge the master assumes great responsibilities. If he is one who believes that "what-ever is worth doing at all is worth doing well," then the success of the lodge is assured. If, on the other hand, he accepts his promotion merely that he may have the coveted honor of becoming a past master, and follows the policy of getting through with a thing the easiest way possible, then it is reasonable to suppose that the lodge will decay and its usefulness be greatly im-

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paired. A live master means a live lodge, and the opposite is equally true. As a rule, when a lodge is not prosperous, and is barely existing, it will be found that the trouble is with the master, who, lacking in interest, soon finds his example followed by his officers and members. On the other hand, the election of a live-wire master has often resulted in restoring to usefulness an inactive lodge, in bringing about prosperity, and in creating interest. The moral of all this is to properly officer the lodge, and then there will be but little chance of stagnation.—*The Freemason.*

MENTAL PREPARATION

In discussing with a waiting candidate his initiation into Freemasonry, there's nothing of a humorous or trifling nature that truthfully can be said. This every Mason knows. Moral training, correct principles of conduct and elevated ideals are all that any Mason has encountered, and the next candidate will be initiated in exactly the same way that all others have been for a great many years. There is no "goat to ride," and the neophyte need fear no injury to his person or his feelings. He will not be embarrassed in any way unless being made the object upon which a roomful of eyes will rest is trying for him because of self-consciousness. Masonry is no college fraternity, devising bizarre rites with which to humiliate and even endanger candidates. There are no silly situations in which he will be exposed to ridicule.

The habit some Masons have of filling the minds of candidates with visions of physical hurts and mental confusion is all wrong. The minds of intending Masons should be prepared by serious admonition and reassuring advice for the solemn and important step they are about to take. He should be placed in a receptive state of mind that the first glimpses he receives of the greatest moral science in the world may impress him with the beauty and practical usefulness of Masonry.—*Masonic Chronicler.*

"THE FREEMASONS"

Hitler has recently suppressed the Masons in Germany. On September 20, the Oxford University Press published "The Freemasons."

The History, Nature, Development and Secret of the Royal Art, by Eugen Lennhoff of Vienna, translated from the German by Einar Frame.

Containing an outline of the origin, history, aims and objects of Freemasons in all important countries. Himself an eminent Mason, the author does not fear to enlighten where others sought to mystify.

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Freemasons, is a distant, ultimate aim; a beautiful dream," says Mr. Lennhoff in the chapter on "The Secret," "is an actual fact to those who will not understand the Royal Art and who constantly villify it. To them Freemasonry is a secret society, the power of which extends over the whole of the earth; the Temple of Humanity is a State dominating all other States, a Church over all churches persecuting all religious beliefs.

"Is Freemasonry really a secret society? No! An exclusive society perhaps, but not a secret organization; for all those characteristics which constitute such an organization are absent. Its aim, its organization, its structure, and its history are all known, and its statutes have been approved by the authorities in all those States, where the law so demands. There are no 'unknown rulers' and there is no 'unconditional obedience' of the brethren to the commands of the elected leaders. The lodges do not assemble in secret places. The addresses of lodges can be found in any directory. All that which secret societies are so anxious not to reveal is readily disclosed by the Masonic Fraternity as being of no importance to its fundamental character. Everything that is said about God, the world, mankind, social problems, religion and morals, and everything that might have the slightest savour of politics, is not concealed.

"The Secret enjoined upon its apprentices consists solely in the obligation to observe silence regarding the various signs of recognition and certain customs."

There are 63 plates and 15 illustrations in the text.

DISTURBING THE BATS

From the report of the grand master of a southeastern state we take the following paragraph:

"On July 26, 1933, after due and timely notice thereof, I visited — lodge and found no one present for the meeting. After waiting until after the hour of meeting, I found the Treasurer of the lodge at a saw mill nearby, and was informed by him that he had the keys to the hall but did not have time to attend a meeting. I got the keys, returned to the hall and upon opening the door leading up to the lodge room I was met by a flock of bats. The steps leading up to the lodge was literally covered with bat droppings and otherwise filthy. The hall was in a fearfully filthy condition, the aprons dirty and scattered around the floor. Believing that Masonry had outlived its day of usefulness in that community, I suspended the charter."

This must have been a rather discouraging experience for the grand

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master, but there is a brighter sequel to the incident. When the brethren found that they had lost their charter, they woke up from their batty slumber, got to work and showed sufficient life and interest to get the charter restored, and presumably have since been functioning in a creditable manner.

While grand masters cannot be expected to chase the bats out of all the lodge rooms in their jurisdictions, the case mentioned shows the good results of visits from officials to constituent lodges. Most grand masters make many official visits to lodges, but the trouble is the visit is usually made in response to an invitation. The lodge whose officers and membership have enough enterprise to invite the grand master to visit them are usually the ones which do not need the inspiration which follows such an event; it is the lodge which is not interested in the grand master, or perhaps would rather not have him come, that needs help in chasing the bats out. Close sympathetic contact between grand lodge and constituent lodge is just as necessary and beneficial as a similar contact between lodge officers and non-attending and indifferent members.

—Masonic Chronicler.

THE DELUGE OF DEBT

"... Our per capita Federal indebtedness is now \$214. The aggregate overall public debt, including Federal, state, county and municipal, is approximately \$43,000,000,000, or \$344 per capita. In 1913 this overall public debt was but \$50 per capita. It is time to pause and give serious consideration to the following facts. In the twenty years from 1913 to 1933, on a per capita basis, taxes have increased 200%, governmental costs have increased 300%, the public debt has increased 600% and income has decreased 7%. The cost of government, the service on the public debt and eventually the debt itself must all be paid out of taxes. Should the time come when the market for government bonds is glutted and the power to tax is not sufficient to raise the needed revenue, the only alternative then would be to make use of the greenbacks already authorized. All history shows that recourse to fiat money, whenever and wherever it has been had, has always resulted disastrously to all classes of population.

It is estimated that 30,000,000 persons, one out of every four in this country, are, in whole or in part, dependent upon government support in relief, subsidies or salaries. Relief must be provided for those in distress but based solely upon need. In the exigencies of the emergency unavoidable mistakes, resulting in waste and extravagance, have been made, but the time has come

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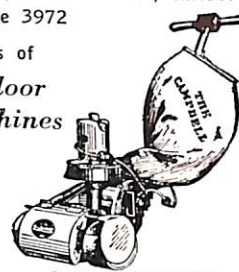
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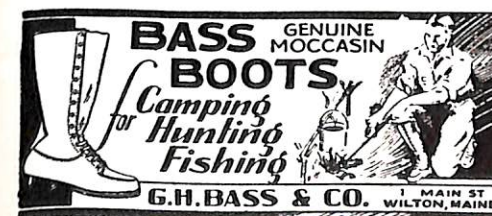
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to put the whole relief program on a more scientific basis. The Federal government now provides two-thirds of all relief and, in the case of at least twelve states, more than 90%. The Federal treasury is being siphoned for funds that should be furnished from local sources. Cities and states, including those of ample means for self-support, are applying for Federal aid on the theory that they may as well get their share of the public funds. It is demoralizing.

While the government may employ a comparatively few of those out of work the unemployment problem can be solved in a large way only through greater activity in private enterprise. The failure of private enterprise to pick up is chiefly due to the dread of uncertainty—uncertainty over when budgets will be balanced, uncertainty over monetary policies, uncertainty over bureaucratic control. If private enterprise could be reasonably assured with regard to these matters it would rapidly absorb numbers of unemployed. This in turn would render the matter of relief a comparatively negligible item. With relief a minor item budgets could be definitely balanced. With budgets balanced sound money would be assured. The trend along this line spells recovery."

MASONIC FAMILY

RECORDS FOR 1934

On April 18, 1934, Mr. Milton Stringfield and his six sons were raised to the sublime degree of Master Mason in Sunbright (Tenn.) Lodge No. 516.

On May 22, Urania Lodge No. 810, Machias, N. Y., three brothers, Bert J., Elmer Carlyle and Kenneth Reed Farner received the third degree. Their father, a past master of the lodge, and four brothers, one of whom is the present master, had been members of that lodge for some time.

The climax for this year, thus far, for family membership in one lodge was revealed when seven sons of Mr. and Mrs. A. E. Brooks, members of Mt. Vernon Lodge No. 691, Mt. Vernon, Tex., occupied the several stations in the lodge, and conferred the entered apprentice degree on their brother. The candidate was Mr. Robert R. Brooks, who recently finished a course in law in Washington, D. C.

The acacia, the Masonic emblem of immortality, was featured in like manner in the ancient religious mysteries of Egypt. Of many varieties, the genuine is believed by students of the subject to be the thorny tamarisk, which, as tradition has it, grew up around the body of Osiris.

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With the Arabs it was sacred, and of it their ideal, Al-Uzza, was made. Of its twigs the "crown of thorns" consisted, which was placed on the head of Jesus of Nazareth. Its tenacious qualities of life caused it to be selected as a symbol of immortality by the priests of the ancient Egyptian mysteries. For a far different purpose, however, were its harsh, thorny twigs selected for the crown used at the crucifixion of the Nazarene.

MASONIC NOTES

Mr. John J. Carton, 33°, Deputy in the State of Michigan, for the Supreme Council of the Scottish Rite, Northern Masonic Jurisdiction, passed away at Flint, Mich., on August 26th. He is the second active member from that state to pass away within the present year. The other was Mr. Frederick B. Stevens, who was acting grand commander, and who presided at the Boston meeting of the Supreme Council in 1933.

Mr. Lou B. Windsor, Grand Rapids, succeeds Mr. Carton as Deputy for Michigan.

The Grand Lodge of Wisconsin, F. & A. M., at its meeting June 15, 1859, chartered ten lodges. All of them are celebrating their diamond jubilee anniversaries this year. They are: Neosho Lodge No. 108, Neosho; River Falls No. 109, River Falls; Lowell No. 110, now of Reeseville, then at Lowell; Rosendale No. 111, Rosendale; Eau Claire No. 112, Eau Claire; Eureka No. 113, Prairie du Sac; Palestine No. 114, Lone Rock; Rob Morris No. 115, Eagle; Sharon No. 116, Sharon, and Trempealeau No. 117, Trempealeau.

The Grand Lodge of the State of Oklahoma laid the cornerstone of Garfield County Court House at Enid, Okla., in the late afternoon of August 15, 1934. Formed in front of the Masonic Temple in that city, the Grand Lodge procession, led by the Boy Scouts Band, and with the Knights Templar as escort, marched to the Court House site, where the ceremonies were performed.

Masons from all sections of the state were present.

Mr. Guy H. Harvey, 33°, secretary of the Scottish Rite Bodies at Yankton, S. D., has been appointed Regional Director of the Federal Housing Board, having supervision over the States of Iowa, Minnesota, Montana, Nebraska and North and South Dakota. Mr. Harvey has resigned from the Board of Regents of South Dakota, and Mr. H. N. Nissen, 33°, also of Yankton, has been appointed by Governor Berry to fill the unexpired term.

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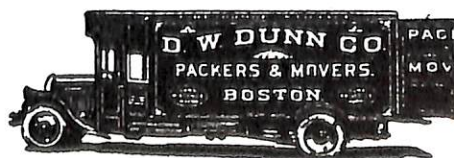
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ALL SORTS

THOROUGH JOB

"Oh, Martha," the little girl called from the springhouse to the dairymaid, "there's a mouse swimmin' round in the biggest pan of milk."

"Goodness," said Martha, "did you take it out?"

"No," said the little girl, "I throwed in the cat."

LEARNED LINGUIST

On his tour of an English district an inspector of city high schools came before a class of girls. He wrote on the blackboard "LXXX." Then, peering over his spectacles at a good-looking girl in the first row, he asked:

"Young lady, I'd like to have you tell me what that means."

"Love and kisses," the girl replied.

RISE, PLEASE

A painter, who lived in Great Britain, Interrupted two girls with their knittain, He said with a sigh,
"That park bench—well I
Just painted it, right where you're sittain."

SMART BUSINESS

They met after ten years.

"Has your wife kept her charming figure?"

"Kept it? She's doubled it."

NO, HE'S JUST PLAYING

An Irishman had been thrown over a fence by an enraged bull. He had just recovered when he noticed the bull pawing the ground and furiously tossing his head.

"If it wasn't for your bowing and scraping," said Mike, "I'd think ye threw me over on purpose."

IF IT'S STILL USABLE

"Lady," asked the policeman, who had motioned her to stop, "how long do you expect to be out?"

"What do you mean by that question?" she demanded, indignantly.

"Well," (sarcastically) "there are a couple of thousand other motorists who would like to use this street after you get through with it."

The Hanoverian brass ring of the week goes most properly to that lino-typist who, in composing the meteor story on today's front page, cleverly garbled his keys to the effect that, in the opinion of officials at the Harvard observatory, the happening was "a most unusual phenomenon. . . ."

Now, all together, boys — "How'll you have yer roysters?"

THE ULTIMATE

"There was a Door to which I found no key,
There was a Veil through which I might not see;
Some little talk awhile of Me and Thee
There was—and then no more of Me and Thee."

SHARE-THE-WORK

The teacher was having her trials and finally wrote the mother: "Your son is the brightest boy in my class, but he is also the most mischievous. What shall I do?"

The reply came duly: "Do as you please, I am having my own troubles with his father."

UNLESS YOU GET TOO MUCH

"What is the difference between electricity and lightning?" the teacher asked.

"You don't have to pay for lightning," came the prompt reply from a bright pupil.

THEN YOU COMBINE THEM!

They were discussing winter sports. "By the way," said the young bachelor, "can you tell me why the word 'skis' is pronounced 'shes'?"

His much-married friend gave a cynical smile.

"Yes," he said, "probably it's because a man never knows what they are going to do next."

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NOT YET!

He: "Wonderful night, a beautiful
girl—what a combination."

She: "Heavens, is that showing,
too?"

THE SNAG

Two old settlers, confirmed back-
sliders, sat in the backwoods. The con-
versation drifted from politics to cook-
ing.

"I got one o' them there cookery
books once, but I never could do noth-
ing with it," said one.

"Too much fancy work in it?" asked
the other.

"You've hit it. Every one of them re-
ceipts began in the same way—'Take
a clean dish.' And that settled me."

SEA SPORTS

I think that I shall never see
A man beside the summer sea,
Who looks the least bit nice or cute
Wearing a topless bathing suit.

A perfect woman, nobly planned,
May please the eye, when richly
tanned;

But others, who not much are wearing,
Seem to resemble kippered herring.

FORGET IT

*If you see a tall fellow ahead of a
crowd,*

*A leader of men, marching fearless and
proud,*

*And you know of a tale whose mere
telling aloud*

*Would cause his proud head to be
mournfully bowed,*

It's a pretty good plan to forget it.

*If you know of a skeleton hidden away
In a closet, and guarded, and kept from
the day*

*In the dark, and whose showing, whose
sudden display,*

It's a pretty good plan to forget it.

*If you know of a thing that will darken
the joy*

*Of a man or woman, a girl or a boy,
That will wipe out a smile, or in the
least way annoy,*

*Or lightness of heart and good spirits
destroy,*

It's a pretty good plan to forget it.

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